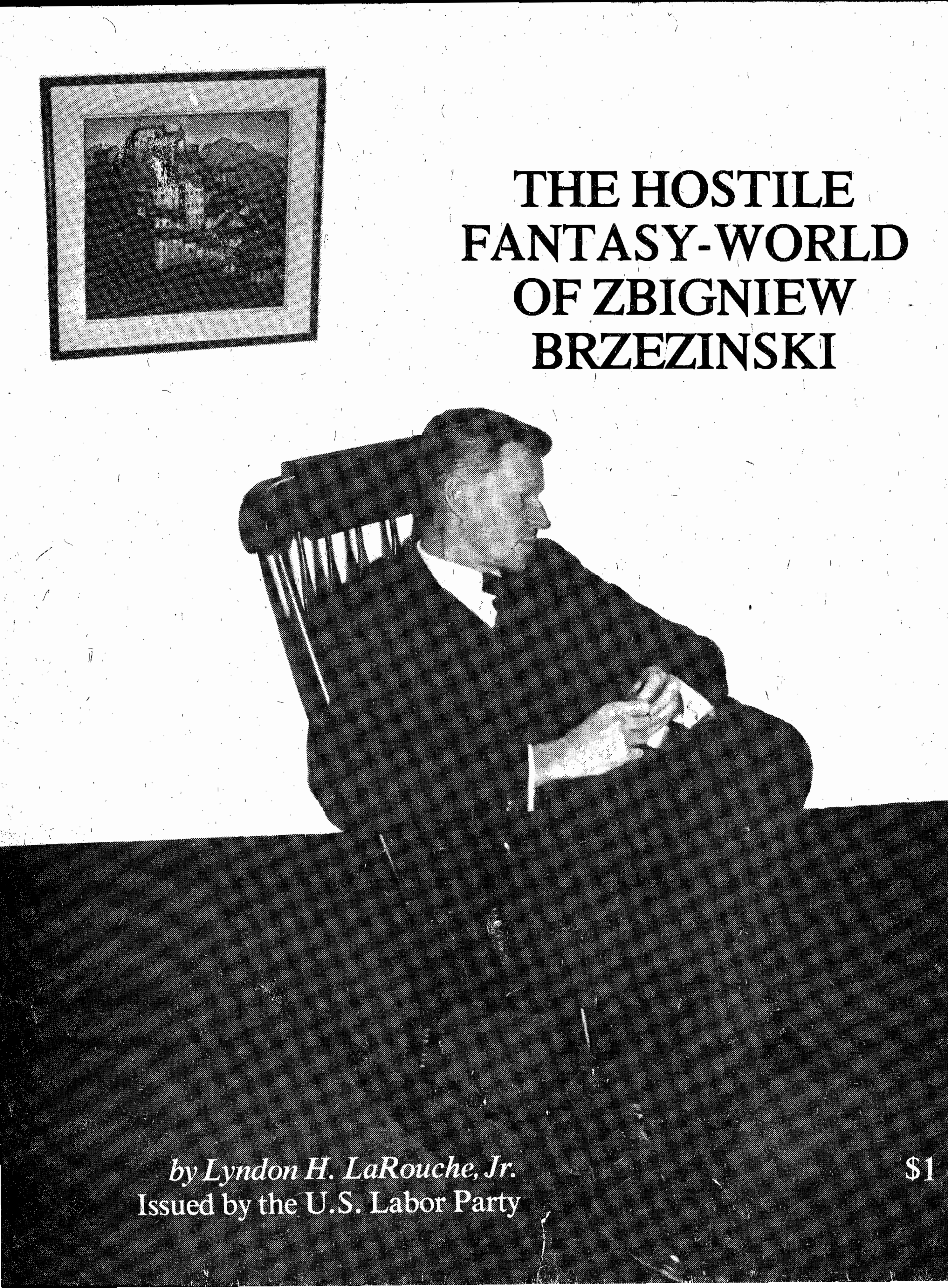
THE HOSTILE FANTASY-WORLD OF ZBIGNIEW BRZEZINSKI



by Lyndon H. LaRouche, Jr.
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by Lyndon H. LaRouche, Jr.

Reading Zbigniew Brzezinski's Summer 1976 "America in a Hostile World," *(1)* we are properly reminded how much we are indebted to the insane for the discovery of insanity. We leave to the self-amusement of the psychiatrists whether Mr. Brzezinski's brittle personality will endure the transition from sheltered academia to the frustrations of public office. We limit our attention to the point: he is unquestionably a paranoid-schizophrenic in the rigorous epistemological sense of that term. The axiomatics of his logic, the geometry of his articulated world-outlook are classically paranoid.

Although our characterization could not be competently opposed, the "medical" connotations of the terms employed oblige us to devote a sizeable portion of this critique to what might appear mistakenly to be a digression into preliminary technical points. Fortunately, no net digression exists. Insofar as we are obliged to afford the reader a rigorous overview of paranoia, he is indispensably advantaged to understand Mr. Brzezinski's notable eccentricities with an otherwise inaccessible analytical competence.

The Problem of Paranoia

In ordinary, layman's usages, the term "paranoia" is associated either with childish horrid fascination for the outrageously exotic, or otherwise with persons who catch one in practices one would prefer had remained undetected. In the latter connection, one might imagine the situation in which a particularly unsavory countercultural type is seen walking out of a bank carrying a shotgun and a mesh bag crammed with large-denomination currency. In this circumstance, one can imagine the hippy-type resorting with mustered coolness to the common defensive posture of dishonest politicians, crooked journalists, and liberals generally. Under such conditions, the hippy-type would rebuke the inquisitive police officers: "What's the matter? You guys paranoid or something?" Less hypothetically, there is the public conduct of Senator Frank Church on Jan. 11, 1977, during the testimony of former Ambassador Edward Korry in connection with the Cyrus Vance nomination. *(2)*

By virtue of such typical layman's misuses, paranoia is included among those numerous specialists' terms which, once enjoying a rigorous usage, go out into the layman's world through the undergraduate survey-course and *New York Times*, and return like the prodigal son from an extended skid-row binge: barely recognizable. The more confidently the "informed" liberal insists he knows the proper meaning of the term, almost invariably the more stubbornly ignorant he exhibits himself to be on this matter.

That layman's incompetence is aggravated by the problematic usages of the term even among accredited psychiatrists. In such cases, the context of the difficulty is predominantly the blunder of classifying clinical psychology as a part of medical practice. The issue associated with that blunder is crucial to a present-day, proper definition of paranoia; hence, we shall treat that matter a short space ahead.

First, we must dispense with a collateral difficulty also spilling over into psychological studies from medical practice.

Anglo-American psychiatry, which, for legal and other institutional reasons, has shaped psychological practice in general, is characterized by the very worst form of the prob-

1. *Foreign Policy* 23, (1976).

2. WETA-TV Videotaping. For text, without Senator Church's interventions, see *Executive Intelligence Review* 4(Jan. 18, 1977).

lematic tendencies traditional to post-Renaissance medicine in general. It is amusing — if that is the word to be employed in such connections — to note the first edition of the *Encyclopaedia Britannica* on this point. *(3)* From an historian's point of view, it is of fruitful interest to note the *Britannica* contributor's outline of the *symptomatic* (as opposed to etiological) orientation, and the contributor's stress on the aggravating role of medical practice's pecuniary nexus.

The pecuniary connection properly illustrates the nature of the problem — although just a bit too convincingly, to the detriment of the broader sources taken as a whole. *Normative* or *symptomatic* diagnosis emphasizes the identification of those presumably diseased conditions to the effect of meeting the ethical and related requirements of medical practice, to distinguish the juridically "sick" from the "normal" members of the general population. Exemplary is the fashion in which society commends the sale of an exotic surgical procedure to an appropriate patient, while the same society despises the merchandizing of the identical procedure to a "normal" person. (Ordinarily, public sensibility demands that the dentist — not the surgeon — be the butt of vaudevillian humor on this subject.)

Overall, the *normative* approach starts from the ethical-juridical standpoint of the certifiable diseased symptomology, and views the patient and society generally from that symptomatic starting-point of reference. The significance should be clear to the thoughtful reader of the fact, that medicine thus tends to be biased in favor of fighting identified diseases, as opposed to the positive approach to maintaining health. In the worst outcome of this, we have the credulous mentality, filling out its check to the Foundation-For-The-Cure-Of-The-Infected-Ingrown-Hair. The credulous ones misconceive health as a kind of asymptotic process of eliminating diseases one by one.

In medical practice proper, such misguided, inherited dispositions for error are not entirely intolerable, given current realities. Illness will not agree to a moratorium, so that the exquisitely fastidious among us might thereby avoid subscribing to anything but the uncorrupted methods and procedures peculiar to the medicine of the future. ("When you're sick, buddy, you better employ the kinds of physicians that exist.") To the physicians and surgeons struggling with the means at their present disposition, we can only extend our best wishes and such occasional pecuniary compensation as the current world depression permits us to muster. Everything duly considered on balance in this way, our warm regard for the medical profession does not oblige us to blind ourselves to an obvious major flaw.

As the symptomaticist bias is extended from medical practice into psychiatry, the results properly represent a hideous scandal. Sometimes despite itself, medicine has benefited enormously from the methodological influence of such "outsiders" as Louis Pasteur. Without the Pasteurs, contemporary medicine would be barbaric. Unfortunately, biology has not yet fulfilled Pasteur's goal, ot locating those microphysical, submolecular processes which distinguish the characteristically *negentropic* processes of living tissue from the corresponding, predominantly *entropic*, non-living experimental chemical reactions. Biology is so far dominated methodologically, and in the specifics of its doctrines, by a reductionists' notion of physical processes, and consists largely of the attempt to match experimentally the synthetical possibilities of an entropy-oriented practice in physics and chemistry to the negentropic processes of living tissue. (It is probable that pioneering work in study of negentropic non-linear processes of energy-dense plasmas will, as a kind of by-product of a crash fusion-energy development effort, put us onto the track of appropriate biophysical investigations.) For just those principal reasons, so variously benefited and yet failing to date, medicine and related biological research has a relative, even commendable competence, which evaporates once a misguided effort is made to wildly extrapolate from medicine proper into the domain of mental processes.

The immediate, sometimes violent objections to our observation are readily exposed as specious demagogy — whether they appear from the mouths of the psychiatrists themselves or, worse, the positivist-empiricist drivelings of the "non-medical" behaviorist quacks. In general, such incompetent objections to our thesis emphasize, in the first case, the point that a "non-medical" — i.e., non-physiological — psychology is a reversion to metaphysics. In the second case, the behaviorist argues that science-equals-statistics, thus exhibiting (among other things) his or her pathetic



Of what ill will he die?
The doctor is excellent, pensive, considerate, calm, serious. What more can one ask for?

3. 1771, Vol. III, pp 58-169.

ignorance of the geometric implications of the ergodic theorem. *(4)*

Granted, unless one is to beg the case for a metaphysical cause of mind, "mind" as something superimposed metaphysically upon the biological organization of the individual, we must agree with the psychiatrist that the quality of mind ultimately correlates with processes emergent from the physiology of the mental-perceptual apparatus. That, on rigorous examination, is not a competent argument for "medical" psychiatry, but exactly the opposite.

If, as is possible and has been actually demonstrated, one applies the conceptual derivations from Riemannian "geometry" to the problem of assessing the invariant features of human mental behavior overall — along lines Riemann himself recognized as urgent — the physical correlatives, *the physiological correlatives at the basis of the individual's mental activity are thereby demonstrated crucially to be exactly those aspects of biological process which a reductionist's physics, chemistry or biology hysterically denies to exist.*

We ourselves have merely developed the most sophisticated of a long series of approaches to this problem to date. *(5)* The Ionians were the first to pioneer in such directions; the great Arab physician and philosopher, Ibn Sina (Avicenna) not only first discovered the form of a basic solution to the problem left unsolved by the Greeks, but through Averroes, Roger Bacon, and many others, Ibn Sina's great discovery was at the core of the European Renaissance and the development of European notions of science from the beginning. The rigorous arguments of the greatest Renaissance theologians, concerning the proof of the existence and nature of the individual human "soul," were in the form of "neoplatonic" e.g., Augustinian, efforts to give a formal expression to the relevant empirical evidence. Such more recent curiosities as the notion of *élan vital,* or the related mayfly ruminations of Lecomte du Nuöy a few decades back, merely exemplify the range of extant knowledge and relevant (or irrelevant) observations arising fromt eh fact of the qualitative distinctions between *negentropic* living processes and mind, on the one side, and the physiological doctrines of *entropy-oriented* physics and chemistry on the other.

In the future, now-overdue advances in physics and chemistry will enable us to unify biology and physics, and psychology and biology, to the point of locating those crucial features of physiological microphysics through which psychological experience effects genetic-like transformations in the ongoing development of the relevant physiological processes. At such a happy point in the progress of science, biologists will be faced with the overwhelming evidence to the effect that correct solutions to the comprehension of psychological processes had been more or less richly and correctly developed by theologians and philosophers, even long before twentieth century psychiatry was hacking about with such neolithic atrocities as psychosurgical butchery, chemotherapeutic poisoning of the mental-perceptual physiology, and the "Dominican" obscenities of the behaviorists. An enlightened biology of — one hopes — the relatively early future will recognize the microphysical correlatives of mentation, but will therefore be all the more enlightened in its humility before the authority of "non-medical" psychology.

Paranoia is the only general form of insanity. This does not signify that there is a "pure" clinical type of paranoia, in the sense that such might be applied simply to each and every type of psychosis or semi-psychosis. Paranoia is rarely manifest *clinically* in what might be considered a simple, "pure" form. Rather, paranoia is like a substance which assumes a wide variety of concrete clinical forms, much as human speech must be considered in terms of specific languages and regional dialects. Admittedly, paranoia is expressed through symptoms, but *paranoia is not essentially a form of symptomology;* it is the "substance" of which specific insanities are made.

Notwithstanding that latter caution, on condition that we rise above the ground-fog of contemporary psychiatric practice, it is possible and necessary to define and recognize a condition appropriately, generically termed *paranoia.* The problem so posed for analysis is elementary — once the actual nature of the problem of mental health is understood.

As we have shown elsewhere, the distinguishing feature of the human mind is the historically-manifest appropriateness of human creative powers to progressive mastery of the laws of the universe. The nature of the analytical problem involved stipulates that crucial or "singular" experimental investigations of human psychology can not be conducted apart from the broad, historical context suitable to distinguishing absolutely between the history of development of our species' societies and the "control" represented by the record of lower forms of animal life. The question can not be posed efficiently in terms of a mere aggregation of studies of individual minds; the very notion of an individualized clinical approach represents a devastating fallacy of composition of the experimental evidence.

To achieve fundamental, conclusive statements respecting the quality of human mind it is indispensable to isolate and prove those distinguishing circumstances and consequences of human mental behavior which absolutely distinguish our species as a whole from other forms of animal life. This investigation could only be a study of the necessary connection between individual creative mental processes of scientific discovery and the self-increasing ecological population-potential our species has demonstrated through the effects of such discovery upon productive practice and related matters of changes in culture generally. Otherwise, as it is characteristic of the proper crucial-experimental approach of all science — as best defined by Riemann's notion of a "unique experiment" — actual knowledge is achieved by those crucial experiments and related sorts of observations which take the historical entirety of a phenomenon as the only form of evidence which might be deemed approximately "self-evident."

Hence, the history of our species' progress as a whole, focusing more emphatically upon the past ten thousand years or so, and most emphatically upon the connected history of Mediterranean culture over the approximate 2,500 years

4. Cf. M. Levitt, "Linearity and Entropy: Ludwig Boltzman and the Second Law of Thermodynamics," *Fusion Energy Foundation Newsletter 2(September 1976).*

5. *Cf. U. Parpart et al, The Campaigner* 9(January-February 1976); Lyndon H. LaRouche, Jr. (Lyn Marcus), *Dialectical Economics* (Lexington, Mass.: D.C. Heath, 1975); LaRouche, *The Campaigner* 8(November-December 1974).

since Thales, is the only admissible primary basis for founding the development of a scientific psychology.

Contrary to some misguided, and rather manically so, self-styled "Marxist-Leninist" behaviorists, Karl Marx himself understood this principle rather well:

> The chief defect of all hitherto existing materialism — that of Feuerbach included — is that the thing, reality, sensuousness, is conceived only in the form of the *object* or of *contemplation*, but not as *human sensuous activity, practice,* not subjectively. Hence it happened that the *active* side, in contradistinction to materialism, was developed by idealism — but only abstractly, since, of course, idealism does not know real, sensuous activity as such. ...The question whether objective truth can be attributed to human thinking is not a question of theory but is a *practical* question. Man must prove the truth, that is, the reality and power, the this-sidedness of his thinking in practice. The dispute over the reality or non-reality of thinking which is isolated from practice is a purely scholastical question. *(6)*

These excerpts from Marx's 1845 "Theses" are properly situated immediately against the initial definition of his own developed historical method in the opening of his "Feuerbach" section of *The German Ideology:*

> The premises from which we begin are not arbitrary ones, not dogmas but real premises from which abstraction can be made only in the imagination. They are the real individuals, their activity and the material conditions under which they live, both those they find already existing and those produced by their activity. These premises can thus be verified in a purely empirical way.
>
> The first premise of all human history is, of course, the existence of living human individuals. Thus the first fact to be established is the physical organization of these individuals and their consequent relationship to nature...
>
> Man can be distinguished from animals by consciousness, by religion or anything else you like. They themselves begin to distinguish themselves from animals as soon as they begin to *produce* their means of subsistence, a step which is conditioned by their physical organization. By producing their means of subsistence men are indirectly producing their actual material life.
>
> The way in which men produce their means of subsistence depends first of all on the nature of the actual means of subsistence they find in existence and have to reproduce. This mode of reproduction must not be considered simply as being the reproduction of all physical existence of individuals. Rather it is a definite form of activity of the individuals, a definite form of expressing their life, a definite *mode of life* on their part. ... *(7)*

One ought to recognize as an implication of those excerpts and related further material, why the founders of the U.S. Labor Party, situating the further development of that methodological approach within both a grasp of Renaissance and Enlightenment intellectual, political and economic history, on the one side, and a unique competence in theoretical and applied economics, at the same time, were able to apply the leading conceptual discoveries of Riemann, Cantor, et al., to develop a uniquely-authoritative solution to such topical problems as that of scientific psychology. One ought to recognize also that Karl Marx did not arrive at his principal methodological contributions out of proverbial thin air, but that, unlike the unfortunate Mr. Brzezinski, the young Marx was already distinguished by not only a brilliant but informed mind, such that his achievements were overwhelmingly indebted to a rich accumulation of existing knowledge pointing directly to the sort of methodological conclusions he essentially added to the rich and massive body of ongoing work.

The case of Marx also properly suggests that, broadly speaking, something has been lost; the same point is made, if less dramatically, by consulting the principal figures of U.S. history during the 1763-1863 period of our American Revolution, our forefathers' establishing a constitutional republic committed to technological progress in the flourishing expansion and progress of industry and agriculture. The mere fact that present-day psychiatry could be in its present, dismal methodological mess, over a century after the great intellectual ferment — reflected in Marx — characterizing the first half of the nineteenth century of European intellectual culture, or that a mere Brzezinski could be a prominent political figure in a nation which has known Benjamin Franklin, Alexander Hamilton, and Henry Clay among its leading spokesmen, are relevant symptoms of the flaws of present-day culture. More than one kind of common currency has been debased.

Solely through creative innovations, mediated through the creative mental powers of individuals, man has progressed from a Pleistocene ecological population-potential in the order of at most several millions individuals, to a population-potential in the order of tens of billions of individuals — given the imminent development of fusion technology. The fact that the innovations in productive technology correlate in historical totality with increases in the rate of growth of per capita energy-density in production and household consumption, demonstrates a highly significant correlation between the effective directedness of human creative impulses and the laws of the universe as interpreted thermodynamically.

That historical evidence respecting the evolution of man's increasing power of "dominion over nature" represents the unique foundations for a competent psychology, and is an experimental fact of greater authority for scientific knowledge in general than the Michelson-Morley and related crucial experiments have, by reputation, for physics. Whoever has not attained independent comprehension of that fact and its principal correlatives is *ipso facto* incompetent for psychological work in particular.

The same evidence emphasizes that these distinguishing qualities of human mental powers, absolutely distinguishing man from lower forms of animal life, depend absolutely upon the interconnected ability of the social process and the creative individual to cause the individual's mental processes to adapt themselves sensuously to criteria corresponding in practice to *the progressive development of the society as a whole.* Psychology is not competently situated in respect to individual experience qua individual experience; psychology is not essentially a matter of the individual's relationship to his "environment," whether "natural" or social. It is a matter of the individual acting both for his society and for the

6. K. Marx and F. Engels, *The German Ideology* (Moscow: Progress, 1964), p. 645.

7. Ibid., pp. 31-32.

development of his individual capacities to act for his society. Until the problem of psychology is situated in those empirical terms of reference, the results of psychological investigations must be predominantly, essentially infected *with quackery.*

The proper study of Renaissance Christianity's development, and of related topics of philosophy and science is put into focus by these same considerations. We can see in a brighter light the significance of the Augustinian Christian uncompromising defense of the moral standpoint of universality against the heteronomic impulses of private greed and sensual idiosyncrasies. More to the point immediately at hand, we should recognize that what the neo-platonic Christian theologian regarded as "sin" and "paranoia," properly defined, are one and the same thing.

There is nothing properly mysterious concerning the connections.

The human depends far more than any other animal species upon a post-parturitive process appropriately termed "extrauterine gestation." The human individual emerging from the womb is not yet truly a member of the human species — objections from compulsively-projecting parents and grandparents notwithstanding. The infant represents a stage in the ongoing metamorphosis of the human embryo; during the first months of post-partum life, and somewhat longer — with adjustments of this notion, the new human individual is in a very meaningful sense still a variety of "foetus." During that period, its behavior, its psychology is not yet human, but *infantile: it is insane.* This infantile or insane condition is "pure" paranoia.

We do not wish to unduly excite outraged mothers of newborn children by emphasizing such necessary facts. "But, you insist that you love that squirming little piece of flesh, madam? That is excellent! If you can but match the intent to love with a well-informed disciplining of your maternal impulses, it is that love of yours which is the essential spark of human life wanted to transform this insane little creature into a genuine human being. If you love your husband more than you love this child, the child's prospects for becoming sane are excellent."

The infant and child lack specifically a deliberate connection to the real world. Reality for the insane is misdefined by clinging to the mother's skirts. It is the propitiation of the *idealized mother* (and, of agencies which perform a surrogate-mother or mother-related role in the child's mind) which *the insane person mistakes for reality.* The rest to the insane is "outside world," over which the idealized (i.e., *fantasized)* mother and her appendages (such as "father") are assumed to exert a degree of power which is essentially magical. In that magical ordering of the "outside world," mother's mysterious powers are seen, in turn, as commanding more-or-less-vaguely distinguished "outer world potencies" — the generic "they" — through various propitiatory forms of magic akin to those the insane person employs to manipulate the mother.

The insane person lacks a sensuous comprehension of the real world. The child does not think of acting to lawfully cause physical chains of cause and effect in the world as a whole. To the extent that the relatively healthy child shows prolonged attention-span in patiently placing one block upon



Here comes the bogey-man

Lamentable abuse of early education. To cause a child to fear the bogey-man more than his father and so make it afraid of something that does not exist.

the other, he is acquiring the methods, the rudimentary skills through which to later comprehend the real world outside the playroom: precisely extrauterine gestation. Yet, as a child, he can not yet extend such childish tendrils of sprouting adult sanity to his immediate sense of the outer world in general.

In our society, the transition from insanity to adulthood is associated predominantly with productive labor. "Facing the real world," sustaining oneself through productive labor, is generally, and rightly recognized as the beginning of sanity — of maturity. Unfortunately, that by itself does not assure all-around sanity, but the gist of the idea is in the right direction. The idea of being an important person *for one's society* through the growing usefulness of one's productive powers, is the germ of maturity and sanity. The sane individual develops a practical sense of his wilful, productive actions as acts from which ripples radiate throughout the society generally, to affect the society as a whole in some useful overall way. The sane individual sees himself as acting *cooperatively* with other mature persons of similar disposition, to determine their mutual conditions of life and further development.

The human individual, the sane individual, does not associate his sense of identity with specific acts as such. *Any circus animal can be trained to do tricks.* "I can learn to do

that," is a symptomatic expression of a maturing sense of identity. It is the individual's sense of himself as *an activity of self-development* of his social-productive powers, not his momentarily existing skills as such, which is the proper location of the sense of identity among sane persons. It is that sense of ongoing development, and the association of that sense of development with becoming more useful to society as a whole, which is crucial in this respect. This, of course, is the gist of René Descartes' interconnected notions of *cogito ergo sum* and *universal perfection.* The sane individual does not imagine himself a self-evidently individual biological entity, but as a process of self-perfecting activity, an individualized expression and mediation of his society's progressive development *(perfection)* as a whole. On that account, the concern of Augustinian Christianity is to the point.

The child lacks that sort of practical sense of a real, universal, lawfully-ordered world in which individual acts operate through lawfully-ordered chains of cause-and-effect to change the world as a whole. The child lacks such a *moral* sense of the ultimate, universal consequences of his impulses and actions, hence lacks moral judgment, sanity.

The child takes a substitute for reality in *opinion.* It is that substitution of opinion for reality which is the most prominent epistemological feature of paranoia. In the preponderance of cases, it is the *fantasized* mother's opinion of the child which is dominant. (In the extreme case of the excessively mother-dominated girl or boy, we have those pathological traits which correlate with the highest incidence of lesbians, male homosexuals, rabid anarchists, Naderites, Manson Family types, and so forth.) The insane individual's fantasized version of "mother" has the "magical power" to satisfy infantile greedinesses, soothe egregious little heteronomic sensual impulses generally, and so forth. The lunatic's manipulative games (ranging from obvious tantrum-tactics through the entire repertoire) appear to control the mother's opinion, and hence to regulate the availability through her of heteronomic gratifications. The enraged lunatic, too mother-dominated in that way, may think it lawful to "punish" mother for failing to play the game according to the rules, perhaps even by torturing or murdering siblings or *surrogate* mothers — or, by arising during early morning hours to axe-murder an entire family, when conditions of later life remind the troubled individual too much of the rages of his childhood. The homicidal psychopath with a history of being raised by a mother who was a prostitute is perhaps disproportionately-stressed in public treatments of the theme, but that example is otherwise exemplary of the broader range of problems such pathologies reflect.

The substitution of opinion for reality is key to paranoia, as we emphasize properly in connection with Mr. Brzezinski. The emphasis upon the "authority" of opinion at the expense of contrary reality directly correlates with *heteronomy* —e.g., "sin." The psychopath is intrinsically an infantile anarchist in the sense typified by Max Stirner's *The Ego and His Own, (8)* or the related rantings of Michael Bakunin and his followers. The psychopath shares the world-outlook of such pathological personalities as B.F. Skinner or other architects of the neo-Fabian's Orwellian utopias. *To the psychopath, man is essentially, self-evidently a "pure" individual in hostile competition with other individuals and society as a whole.* In this heteronomic competition, the lunatic wants to hear of no "oppressive" universal lawful ordering of consequences of the sort which might deny a direct connection between his obsessions and their associated, fantasized goals. He is fearful like the anguished Falstaff of Verdi's opera, or the obsessed pathetic figure of Arthur Miller's *View From the Bridge,* with "my honor," "my name." *To him, opinion is everything,* especially he desires, hysterically, obsessively, any set of opinions which makes his fantasies credible to him as a possible ordering of events in the real world.

We encounter this in various ways in all aspects of ordinary life. The homicidal-oedipal themes of the traditional Hollywood horse-opera, the choleric, overgrown, infantile creature raising his fists, threatening to strike as he curses: "Take that back, or I'll..." "You calling me a liar?" says the liar; although he knows he has lied, he nonetheless musters "righteous indignation" against his critic's violation of the paranoid's rules of the game. *Oedipus rules* throughout.

Obviously, we do not usually term children "insane" because they are infantile. It ought to be only less obvious that the insane school-age child or adult who exhibits infantile qualities of judgment and behavior is not purely and simply a case of arrested metamorphosis. A comparison of brain-damaged, retarded persons to acutely neurotic or psychotic individuals has pedagogical merit in this connection. The adolescent or adult lunatic draws upon his infantile background, so to speak, but adapts that in a special way to the issues and circumstances of adolescent or adult behavior.

The phenomenal-clinical quality of the psychotic or acute neurotic is a distinctive compulsiveness, an hysteria. The sensitive clinician's insight informs him that something has erupted from within the afflicted personality, something has "taken over" from the "normal" adolescent or adult personality. However, rarely, and then usually only under more or less controlled circumstances of clinical "abreactions," the true "identity" of the usurping personality is brought to the surface of clinical appearances.

A significant amount of damage to the understanding of schizophrenia has been accomplished by misplaced emphasis on "dual" or "multiple" personalities, and the ostensible amnesia of one pseudo-personality for the deeds of the other — an amnesia not unrelated to the phenomena of "blackouts" among ordinary drunks. The analysis of any case of obsessive paranoia ought to suffice to expose the mechanisms involved to the clinician.

What we confront in the usual manifestation of disassociative changes in the quality of a personality, even without the apparent case of the pseudo-personality, is not a direct eruption of the unconscious, infantile personality to the surface, but a succession of masks imposed upon the victim's outward behavior. Once the overgrown little monster responsible for such antics has been dug out of his hole, the explanation of the game is readily available. What we find is a Caliban-version of the infantile personality, a hideous, unwholesome creature playing at the game of fantasy. The real person so occupied by the nasty little Rumpelstiltskin has been turned into a living doll by the infantile succubus-mani-

8. Cf. ibid., pp. 122-496.



Two of a kind

It is often disputed whether men are worse than women or the contrary, but the vices of the one and the other come from bad upbringing. Whereever the men are depraved, the women are the same. The young lady portrayed in this print is as knowing as the young coxcomb talking to her, and as regards the two old women, one is as vile as the other.

pulator (the latter an imagery which is most notable for the psychosexually impotent woman who acts out the life of a "doll," a character immediately, intuitively recognized by the corresponding little monster embedded in the males who play her game with her.) It is most helpful to compare such shifts in personality with the performance of the tantrum-manipulative, acutely-neurotic, "spoiled" child of between two and five years of age, or with the way in which girl children are so viciously and foolishly encouraged in doll-playing. With the aid of such reflections, one is better prepared to understand the exotic outer display put on by our unwholesome Rumpelstiltskin in the case of the sort of clinical case to which we have broadly referred. (The parent or uncle impelled to give such children a salutary "kick in the ass" has our profound sympathies.)

Two broad types of acute-neurotic and psychotic eruptions suffice to illustrate the case to our purposes here. These are the manic-depressive "jock" sort of neurotic personality and the more emphatically symptomatically schizophrenic type found among the unsavory associates of Messrs. Marcus Raskin, Noam Chomsky and Karl Hess.

One of the most common and relevant neurotic tendencies is the manic-depressive pattern typified by the so-called "jock" personality. The correlation of this dangerous variety of neurotic pattern with amateur and professional atheletes (and certain executives on the golf course) is of extraordinary clinical significance. The dominant feature of the "jock" is *his flight from reality* into the childish pseudo-social identity of the special sub-culture of "games." The overall point to be emphasized respecting the correlation affecting both players and fans is the fact that games of this sort represent an institutionalized, tolerated form of psychosexual fantasy-life, in which the fact that the game is not reality is the most essential consideration. The psychosexual infantilism of bodily-contact sports (boxing, wrestling, football), and the correlation between Warner Communications' infantile "superheroes" fads and the emphasis upon biophysical anomalies in the increasingly popular basketball are notable points.

Apart from the unsound broader conclusions to which Jean Piaget's work on children is directed, his immediate observations concerning children's games and similar aspects of childhood life have considerable, provocative usefulness. *(9)* In criticizing Piaget's incompetent general argument, we are obliged happily to situate his study of children's games in its proper context.

In their on-balance positive function, children's games represent broadly a bridging-experience between the condition of the infant clinging to its mother's skirts and the later, socialized adolescent and adult. Games have the character of a pseudo-reality, the guise of social reality adapted to the still predominantly paranoid outlook of the child. The distinguishing internal feature of games generally, as Piaget notes, is the "rules of the game." By agreement, by gradually-modified conventions, the game is an infantile parody of social conflict in the real world, whose conduct and outcomes are circumscribed within psychologically "safe" limits for the paranoid child by the agreed set of rules. These rules conform to the infantile-paranoid notion of an "outside world" efficiently governed by opinion, a magical "outside world" implicitly governed by some "super-mother." The latter is an implicit but never-clearly-identified authority of *consensus*, which is presumed to intervene beneficiently in some magical way on the side of "fairness" — a kind of *deus ex machina*, whose substance is *opinion* and whose preferred manifestation is a *consensus*.

The lack of correspondence with reality, combined with the acute frustration consequent upon the hollow achievement of surrogate goals, broadly governs the manic-depressive's notable symptomatic distinction, his or her subjection to a roller-coaster of elation-depression. It is the fact that the "jock's" sexual fantasy-object is a woman symbolically substituting for his central desire, to control the fantasized mother, which sends him so often on a Don Juan's itinerary, fleeing from sexual conquests almost as soon as they are effected, seeking, in the insightful words of playwright Tennessee Williams "in space what is lost in time."

The real woman targeted by the jock is a fantasy-object, ruthlessly pursued on the principle that gaining the *symbolized* goal will somehow unlock that mysterious, elusive outpouring of gratification of which the embedded child became

9. e.g. M. Gabin, trans., ***The Language and Thought of the Child*** (New York: Meridan, 1957); idem., ***The Moral Judgment of the Child*** (New York: Collier, 1962).

convinced it had somehow been cheated. After the temporary elation of initial possession, the fact impresses itself upon the "jock" that he has arrived there by mischance of mistaken identity, and that the mysterious outpouring of oceanic gratification must lie elsewhere. If the woman only had not submitted, if she had kept him at a slight, tantalizing distance, or had rejected him before he rejected her, she might well have kept the poor jock on a string for ages — so long as the imagined goal is in sight, as long as the game has not been ended, the poor jock will obsessively go on striving, playing that particular fantasy game almost forever.

The healthiest condition for the manic-depressive (or, such a jock) is that of maintaining himself or herself slightly on the side of perpetual depression, a condition achieved by blocking off impulses to begin playing the fantasy games with real life, cutting himself or herself off from such consoling entertainments, and thus remaining — consequently slightly depressed — in the old-socks world of ordinary reality. This state is not a cure, but a crippled person's hygienic precaution.

Because of the known "therapeutic" advantages of such a maintained state of slight depression, it has been too much a temptation among psychiatrists to employ thorazine and related "tranquillizers" to induce that state pharmacologically, a cheap chemical substitute of sorts for more costly custodial care. Except as a stopgap expedient, it does not and could not work. Under acute stress, particularly one threatening the victim's fantasy-ridden sense of personal identity, the stabilized or semi-stabilized manic-depressive will flee, chemicals or not, to the first psychological roller-coaster ride at hand, and thence so tragically often spin into a kind of "positive feedback" loop converging upon psychosis or suicide.

The opportunity to seek a social pseudo-identity in adolescent or adult sports, or the manic-depressive executive's flight to the golf course, represents for the victim the ideal compromise solution to his desire for the psychological safety of pseudo-childhood. Apart from the incidental pecuniary rewards of some professional athletes, and so forth, it is not these rewards as ostensible goals which govern the jock's behavior. The fantasizing, overgrown Rumpelstiltskin squatting in the pit of the jock's unconscious processes understands very well that the sports field is a fantasy, a domain of essentially magical, propitiatory acts. If the Rumpelstiltskin's puppet, the jock, succeeds on the playing-field, that will cause Fortune — the all-powerful consensus of opinion — to smile upon him, perhaps even to unlock the rewards of that great, oceanic elation heretofore denied him. Inwardly, the jock's goals are those of the two or three year-old boy or girl hoping that mother will intercede with father in behalf of gratifying some childish greed, or simply that mother will reach out and embrace the child in preference to the other siblings, and so forth. The unhappy "jock" grinning manically back at the cheering crowd usually blocks out recognition of such "mechanisms," and substitutes the feeling of anticipation associated with surrogate goals for consciousness of the actual psychological goals involved.

It is not necessary to catalogue here the number of leading political figures and so forth who have contributed to shaping national policy under the influence of such pathological syndromes. It is a hideous problem — which might, in the unfortunately not-so-improbable worst case, cause this nation to be destroyed. The association of polls with the manipulation of would-be "popular figures," figures who conduct politics according to the "team principle" with due regard for the "ground rules," and so forth — free us from such unfortunate, superstitious fools!

The relatively schizophrenic lunatic is typified by the kind of "radical" attached to the mother's skirts of Marcus Raskin, Noam Chomsky, or Joe Rauh. These unfortunates are, typically, predominantly suburbanite offspring of "Mother Spock" or the social insanity of a sensuously deprived lumpen-ghetto nightmare life. The one had too many toys, the other too few; yet, these dissimilar experiences converge in a common pathological state of mind, an hysterical fixation upon amoral goals of infantile heteronomic gratification. We have studied these unfortunates closely, in the ebb of the Columbia University Strike of 1968 and in other ways. Gathering themselves into rat-packs, these individually pathetic creatures, like timid park squirrels become aggressive through numerical concentration, are transformed into an almost undifferentiated mass of ranting psychosis, in which circumstances a kind of "collective Id" often erupts, exposing its nature without protective dissimulations. What they reject, above all, is any attempt to impose upon them the criteria of universality, to demand of them the rational criteria of the individual who finds his identity in his self-development as a world-historical force for society; morality, sanity is denounced as "oppression."

Such lunatics are fiercely "egalitarian," in Mr. Brzezinski's twisted sense of that term. The idea that any person might have more developed powers of judgment than the most ignorant of their lot is denounced as "elitism." They have only one characteristic ethic: the rule of their momentary shared opinions, the presumed right of psychotic two-year old children to lock their parents in the cellar. If one has the clinical sense to see them as overgrown psychotic children, emotionally as if between the ages of two and five, one then "sees through" the charade to directly recognize what these poor wretches actually represent.

The "political" posture of these unfortunates on the issue of decriminalization of marijuana, LSD, and so forth is of the utmost relevance. LSD is a means for synthesizing a schizophrenic state in the victim. Despite all the doubletalk of the "libertarians," the active principle of marijuana is that of hashish proper in a mild form, a connection "enhanced" by the mixing of heavy marijuana usage with alcoholic beverages. Mark Rudd and his friends, like Jimmy Carter's children, were not picking up another abstract demand in their support for drug usage; they had used the damned stuff and knew what the effects were. They embraced, even celebrated such chemically-aided psychotic states.

Admittedly, there was some "consumer fraud" misrepresentation of marijuana's potency, "promising" the sort of homicidal and allied effects actually obtained with cocaine. Mr. Carter and his friends have proposed to remedy that misunderstanding — by decriminalizing the sale of the cocaine chiefly available to this nation as a by-product of the preparation of Coca-Cola.

Using well-established contemporary images, the problem

of insanity — of paranoia — is variously best typified by the "jock" and by the Marcus Raskin "radical," an insanity which is in direct contrast to the sanity of science and technological progress. Hence, the appropriateness of the image of Ralph Nader's *infantile* "raiders."

The opposite to manic-depressive fantasy-life, and to the more emphatically schizophrenic phenomena of Marcus Raskin's and Noam Chomsky's terrorist cronies, is science. It is science, by virtue of its characteristic emphasis upon the *universalizing, practical consequences* of applied knowledge, which exemplifies the mature, sane member of the human species. It is science, with its associated, hubristic disposition for upsetting ignorant, prevailing opinion concerning the lawful ordering of events in a universal setting, which exemplifies sanity.

We of the leadership of the U.S. Labor Party and Labor Committees are specially advantaged to understand the related problems of sanity and insanity in a comprehensive, systematic and also compassionate way.

Our overview of the determining forces of contemporary global strategies and developments, and the practical, hubristic connection we have maintained between our knowledge and our globally-oriented practice, have been the character of the process by which we have come, increasingly, into an advantageous position of modest influence in national and global affairs. In this circumstance we are associated in one way or another with leading forces in world and national life, variously in politics as such and in respect of those specialist "disciplines" which inform political, energy, and social policy-making. Thus, as informed observers and, predominantly, peripheral participants in the so-called corridors of power, we have been able to study the interplay of psychology and politics from a position, in overall, of unprecedented advantage. It is probably the first time that a body of competently informed clinical practice has been situated in such favorable juxtaposition to the major issues and events during a crucial period of world history.

In this circumstance, frequently an aversive circumstance — to the point that our existence as an organized force has been repeatedly placed more or less in imminent jeopardy — we have ourselves experienced and know the sort of pressures which act, not only upon us, but in a similar way from the same hostile sources against all opponents of, especially, the Rockefeller brothers and the policies of agencies closely associated with those brothers. In such circumstances we are advantaged to gauge our own experience in resisting such pressures against the all-too-frequent retreats, wretched routs, and capitulations of other leading forces. We have seen at close range the flights into fearful irrationality by such persons as heads of states and major political parties of numerous nations, by powerful industrialists, and so forth. In numerous cases, representing a significant portion of the total leading forces involved, we have had extended, repeated, and thoughtful exchanges with such persons and agencies, and have thus been placed in a position of clinical authority respecting the personality changes and other correlatives of the process of capitulation among such circles. Among other results of that general experience over, most notably, the past two years, we have measured with fair exactitude the actual "psychological toughness" of the world's leading circles. To put the point broadly: we have not increased our sense of humility by a comparison of such persons — intellectually or psychologically — with ourselves.

We do not suggest that the Rockefellers' opponents are in any way inferior psychologically to the Rockefeller machine — to the Brookings Institution crowd, the Trilateraloids, the majority of the notorious New York Council on Foreign Relations. Like Brzezinski, like Noam Chomsky, George Ball, Irving Brown, and so forth, relative to the typical U.S. conservative of the Barry Goldwater or Jesse Helms type, the typical representative and agent of the Lower Manhattan crowd has the psychological toughness of a poisonous jellyfish left on the sunny beach by the outgoing tide. A relatively small degree of purely verbal stress is usually sufficient to evoke from them a public exhibition of a disassociative reaction, or, in common parlance, "a freakout." This we have seen, and experimentally tested, on numerous occasions. A simply straightforward question, premised on identifying well-documented, relevant facts, merely because it departs from the implicit agreement between such figures and the corrupt majority of the Washington or New York City "journalists' corps," is usually sufficient to cause the abrupt closing of the press conference, or to produce from the figure on the podium a fair simulation of the Wild Man of Borneo devouring a live chicken for the edification of the carnival public's nobler instincts. The increasingly familiar "freakouts," the plunges into the most hysterical, outrageous lying or editorial blood-cries by the *New York Times*, typify the actute emotional instability of those circles generally.

The oversized grammar-school bully is the appropriate image for David Rockefeller et al. The oversized, overweight "spoiled" thug of the grammar-school play-yard, lashing out with his rages, his sadistic little tormentings of his classmates, is invariably a most pathetic mental case, reduced to blubbering, fear-stricken hysteria by a mere destabilization of the climate of terror he builds up about him. The Rockefeller brothers have accumulated massive power in the wake of the Versailles Treaty and the adoption of the "American Century" doctrine. Like the overgrown, pathetic schoolyard bully, they have acquired the power of their *inflation* over the national leadership of the two major U.S. political parties and have bought cheaply various sorts of "conservative" (e.g., Buckleyite), "liberal," and "screaming radical" lickspittles and errand-boys in all facets of national life.

For example, during the 1930s and 1940s, according to official academic records, the Rockefellers (principally) placed one "nesting pair" of the Vienna School breeding stock in each key university, thus enriching, in a certain sense of that term, the influence of the Rockefellers' tame Deweyites and so forth in those same institutions. Beginning, more broadly, with the establishment of the University of Chicago and President Eliot's accession to rule at Harvard, U.S. institutions of higher learning have tended to become centers of prostitution, in which the competent survive by cautious protective coloration and deference in an environment ruled increasingly by "revisionism" in political

science, the traditions of the British India Company (James Mill, Jeremy Bentham, Malthus, Keynes) in political economy and in the so-called behavioral sciences of anthropology, sociology, psychology, and the moral despair and indifferentism of William James, John Dewey, and the Vienna Circle in almost everything.

Worse, beginning approximately in the 1966-68 period, as the Rockefeller brothers and related interests, aided significantly by Marcus Raskin's, Noam Chomsky's and Ralph Nader's "radical" packs of enraged squirrels, the remaining competence or our universities and public primary and secondary schools has been subjected to a devastating attack, weeding out competent instructors by attrition and other means, and replacing them in increasing proportion with the sort of incompetents who would (rightly) never have been considered professionally qualified for tenure during earlier periods. (We are not speaking simply of those sorts of academics and high school instructors whose views on their subject matter and pedagogical methods might coincide with those of the Labor Party; we are speaking simply of competence as an informed person generally would have understood academic competence prior to 1960.)

In this circumstance, the fragmented majority of the U.S. population squats contemplating its impotent sense of outrage, which a well-heeled minority wreaks havoc barely checked by oppositional efforts. Although the lack of a credible institutionalized center of common opposition among trade unionists, black working people in particular, and other pro-constitutionalist, pro-technological progress forces is a crucial consideration in the retreat of the overwhelming majority before the bumptious minority, it is the psychological posture of Fabian retreat among the fragmented majority forces and their leading strata which permits the eminently routable, emotionally unstable allies of the Rockefeller brothers to run rampant. On every front, the outraged opponents of the destruction of the U.S. Constitution, and opponents of other atrocities, mistakenly believe that the sheeer mass of preemption of key positions of intellectual and political life is an essentially undefeatable force, a force which might be temporarily slowed in its looting of this or that aspect of national life, but only temporarily slowed — pending some ill-defined miracle which brings that ugly process to an end.

We have seen fear of the power of the Rockefeller brothers' machine drive many, including notably some of the most fire-breathing orators among "Third World militant leaders," into disgusting, fear-stricken accomodations — so-called compromises — with the Henry Kissingers, Cyrus Vances, and so forth. Invariably, whether such a terror-stricken fugitive is a Third World leader, a U.S. industrialist spokesman, a leading congressman, or even the president of the United States, the invariable pathological concomitant of the fugitive mental state is a stipulated commitment to "play the game." In such cases we witness at a high level, the corridors of power, the operation of the same principles triggering acute neurotic or psychotic episodes among ordinary people.

Contrast the behavior of such presumed national and world leaders with the principal features of sanity.



Nanny's boy

Negligence, tolerance and spoiling make children capricious, naughty, vain, greedy, lazy and insufferable. They grow up and yet remain childish. Thus is nanny's little boy.

The "natural," sane human condition is represented by the adult, scientifically ordered behavior of the man or woman who senses the proper, hubristic significance of Genesis's injunction to exert "dominion over nature." With hands informed in their impulses by a creative increase of knowledge of nature, the true, sane, adult human being reaches out to seize the physical universe boldly, fearing nothing so much as the fear of retreating from such a bold state of being human. This is man casting himself in the "image of God," man assuming the sense of moral responsibility for the universalizing consequences of his deeds of act and omission appropriate to a creature morally in the "image of God."

Just as the religious man senses, if in a misdirected way, the individual life on this earth is brief. If man, therefore, lives only as an individual qua individual, occupied with gratifying heteronomic desires, then his life and deeds have passed into contemptible dust even before he has died, and in his elder years — if he survives to achieve that condition — as he looks back from retirement upon his active life, his mouth is filled with an overpowering taste of dry dust, which no beverage can remove. He hears, if he is relatively more fortunate among those in such a wretched condition, that he has lived on the average a "good life," or perhaps something just better than a "good life." Such consolations he hears as

if voices in the distance; he smiles, for what else can he do, in response to such compliments? Otherwise, he has only his heteronomic memories, probably chiefly pornographic in one sense or the other, reliving with the consoling embellishments of fantasy the moments he selects to recall from the past — relishing illusions of "what might have been" far more than anything which occurred. Is that to be the sum-total of having been briefly human? He weeps, and perhaps, in that awful moment, seizes upon the religious experiences of his childhood, hoping, without a credible basis for believing, that in "another world" his life will find a second change, gaining what has been altogether lost in the life that is then passing.

That, fortunately, is not the human condition. It is a denial of the human condition: it is a life destroyed by "sin." It is a life of heteronomic greed, of pursuing "entertainment," preferring the slaking of petty lust like some poor tomcat peeing from post to post, tolerating the business of eating and dreaming, slave to the momentary bounties of the female cat's oestrus cycle. Poor tomcat! He has the misfortune of not being human. This is to say nothing of those yet more unfortunate sinful creatures who have descended way below the status of the tomcat, to identify themselves with the cockroach — as some Maoist-anarchists have done — or, like one banker, with the lowly, stupid, stinking beetle. (In the case of such a banker, it need not be argued that the ultimate goal of his search must be, according to Sigmund Freud's perceptions, a scarab, a beetle who inflates his storehouse with dung).

Humanity is man's self-development. To be human is to contribute to the universality of self-development. It is not sufficient to have the intention of imagining that one has contributed so. One must be certain, otherwise life itself becomes merely an empty assertion, an unredeemable currency. One must, above all, be concerned with the universalizing consequences of one's deeds of act and omission. That is essential but not sufficient. It is not merely the repetition of a useful deed that makes one human; otherwise trained dogs and cats might suffer the fate of the penguins in Anatole France's famous novel-length joke against the Dominicans. To be human is to participate in the process of self-development of one's species; to embody in oneself the universalizing principle of creative discovery for technological and related forms of human progress, to contribute to man's God-like increasing dominion over his universe. One must variously create scientific knowledge which is valid in fact and which portends universal benefits for human knowledge and practice; lacking such specific distinctions, one may exercise the same human creative qualities by assimilating, transmitting and applying new knowledge to the universal benefit of mankind, may "enslave" one's self morally to acting according to the best available knowledge for the universal benefit of one's species.

In a brief, individual life so ordered, the deeds of one's life stand forever, like building-blocks in the future progress of one's species. The future is forever, irreparably indebted to such persons, anonymous or otherwise. The past, too, is similarly indebted: without the progress of the species, without the continuation of human existence in that way, our parents and other forefathers would die a second death. What mean the sacrifices of parents, and others gone before us, those fallen leaves of Shelley's "Ode to the West Wind" — in part an ode to the American Revolution! — unless we use the foundation they have laid for us to continue building?

The Pope is partially correct in suspecting that the "materialist" aspect of humanism is not everything in itself. The quality of the deed, taken in itself, even the individual discovery taken by itself, is a dead end, like the gratifying act of the trained circus animal or the discoveries actually achieved by baboons, chimpanzees, orangutangs, and gorillas. Just as Descartes, Spinoza, and Hegel are properly successively understood on this point, the act of creative scientific discovery is a *predicate* of a *continuous* principle of mental life. The predicates are the orderings of a corresponding *transfinite* (in the combined sense achieved by applying Cantor's notion of the transfinite reflexively to the physics of a Riemannian continuum.) It is that transfinite, whose actual existence is inferred to be the primary form of existence by Ibn Sina and again by Descartes' notion of *universal perfection,* which is the actual, existent locus of the human identity. We have developed elsewhere the connection of that modern, scientific notion of the matter to the Renaissance neo-platonic theologian's notion of the quality of the individual human soul. It is not material progress, progress misinterpreted as a mere succession of acts of material progress, which is the essential thing. It is the inextricable role of material progress generally as the essential *mediation* of the process of human self-development. The act of material progress is the characteristic perfecting act of the human soul, to employ such language to the point. By progress, humanity expresses the further development of its mind and also creates the indispensable material preconditions for a further development of its mind. One should see immediately to what degrees the Pope is both correct and badly mistaken in his recent year-end observations on humanism. He is correct insofar as he expresses the desire to locate the quality of development of the transfinite aspect of the human soul as the fundamental issue; he is incorrect insofar as he deprecates the essential correlation between such spiritual aspects and the mediating role of technological progress.

Accordingly, the true human being locates his identity in respect to his self-developing capability for discovering, assimilating, transmitting and applying a more profound and universally beneficial knowledge for practice than he has yet encompassed.

This condition of sanity is achieved only by those who have arrived at the standpoint which Hegel identifies as *self-consciousness.* This is not the vulgar, ignorant interpretation of such a term; it is not the "self-consciousness" of a high-priced prostitute parading before a mirror, nor a naughty child's awareness of an actual or potential observer of its deeds or thoughts. Self-consciousness is, at first approximation, thought-activity which is critically conscious of itself as an activity. This consciousness involves but is not limited to gauging the moments of one's thoughts against what others might judge them or their consequences to be — that is the simple dialectic. It is thought-activity which at each moment looks over its own shoulder — Hegel's imagery —

and judges itself from the standpoint of universal, *world-historical* conscience. That is what Hegel correctly signifies by his dialectical method. The individual must see himself or herself constantly as a personality acting on behalf of the well-being and progressive development of his entire species — hence, a person preoccupied with the universal, historical view in that sense. Hence, the *world-historical individual,* the *self-consciously* world-historical individual. It is that active, self-conscious sense of self which is such a sane individual's conscience, his or her governing sense of personal social identity.

For what should be obvious reasons, the question of sanity so posed has extraordinary relevance in respect to national and world leaders in matters of political, economic and scientific affairs. By virtue of his adopted role, the leading figure has assumed at least implicit responsibility for the universalizing consequences of the development and pursuit of policies. This same conscious or implicit commitment is usually associated with extraordinary advantages in access to knowledge bearing upon the consequences of his or her own deeds of act and omission. The leading figure is properly said to be situated, both in fact and psychological circumstances, in a position of immediate world-historical moral responsibility.

This is not an abstract notion, no mere literary speculation; we in leading positions in the Labor Party and Labor Committees know, sensuously and otherwise, exactly what those words mean in practice. As a part of the present combination of leading forces in the world — if still only primarily as an intellectual force among the corridors of power — in each evening's intelligence session of our executive committees we are confronted, not merely speculatively, but in the most practical way, with the fact that our deeds of act and omission are a significant part of the shaping of the process that will tilt the course of humanity in one direction or the other. If we, to an unduly modest degree, enjoy some mastery over events relative to the ordinary person, we are to that extent more emphatically prisoners of our moral situation.

Similarly, it is on that basis of peer status with other leading forces that we deal with those other forces. It is the issue of the consequences of deeds of act or omission for the fundamental interests of nations and the human race generally that is the only continuous agenda item of our various dealings with such forces.

In this setting, we are advantaged, as already noted in this connection, to recognize the way in which a world or national leader, capitulating to fear of (usually) Rockefeller power, undergoes a sharply defined personality change, a pathological retreat from an approximation of the world-historical standpoint to the heteronomic banalities of predominant fear of Mr. Rockefeller's Interpol-coordinated assassins, or evasion of some other real or imagined reprisal the Rockefellers will unleash against him. There are, of course, other considerations to the same effect — Rockefeller is not everything in such matters — but the world's Rockefeller problem exemplifies all the other important problems in this connection.

We, ourselves, are not free from such problems. The transmission of pressures, whether through the organizational leadership's analyses of the current situation and deployment directives, or direct pressures on the personal lives of our members, repeatedly exposes the same psychodynamics among the relatively weaker, less psychologically stabilized in our own ranks. Intelligence level is more or less a correlative of psychological strength; the relatively dumb individual lacks the resources to qualify for a position of even modest responsibility in our organizations — hence, our past selection of initial recruits from among, especially, campus strata, has taken care of itself, sending the moral weaklings, the emotionally unstable, the dumb ones howling in fear in the opposite directions. However, although intelligence correlates positively with mental health, any otherwise gifted but acutely neurotic individual would tend to "crack" — as a few citable cases illustrate very well — under the kinds of external pressures to which the organization and its members have been subjected especially since the end of 1973. (Fortunately, the selection effects of such pressures have enormously strengthened the organization, both by weeding out the weaklings and enabling the members generally to adduce a more profound insight into relevant matters.)

Indeed, it has been most useful for us to gauge our collaborators among other political forces by the same general psychological yardsticks we employ for our own membership. We do not gloat over their manifest relative weaknesses, nor do we muster quite the same form of compassion we naturally have for the tragedies among some of our own members. Overall, our psychological insight into the sort of cases to which we refer here — including, relevantly, the case of President Gerald Ford — is governed by the attitude of compassionate concern for the troubles of such human beings.

We are, as we trust it may be perceived, even compassionate — if markedly less so — toward Zbigniew Brzezinski and David Rockefeller, or the pathetic Jimmy Carter, seeing them not merely as the hideous malefactors they are, but also as unfortunate human beings for whom it is possible to weep on that account. The political struggle before us is very, very real, and involves the consideration that certain persons have become at this juncture actively enemies of the human race. But, so is any poor homicidal psychopath on the loose. This circumstance obliges us to treat the practical questions in a certain appropriately practical way, yet at the same time, we do not ignore the fact that the present afflictions of our species — including Mr. Brzezinski — represent in the final analysis a kind of insanity. Consequently, cage the psychopath we must, but the ultimate enemy is not the "sinner" but the "sin," not the poor lunatic, but the psychopathology.

Conflict is, in a broad sense, the eternal joyful destiny of mankind. However, the kinds of conflicts — the conflict against Trilateraloid fascist atrocity, the struggle to avoid the thermonuclear war to which the January 20 "Potemkin Village" lead editorial of the *New York Times* is in fact obscenely committed — that now dominate our sense of urgent concern ought to represent the concluding phase of the long-standing insanity of our species, the last phase of infantilism of our species' development. Surviving the awful threats of thermonuclear and biological catastrophe which

the Carter Administration threatens to bring down upon this world, the conflicts of the future will be — one reasonably presumes — the kinds of conflicts a man experiences climbing a mountain, passing through a riotous river rapid, or otherwise, the impassioned inner struggle of creative scientific discovery. We must pass from the passions of a world subjected to Rockefeller-like psychosis to the everlasting, exhilarating strife of man's growing dominion over this universe, everlasting, joyful striving to free ourselves from the neolithic muck of ignorant prejudice.

Sanity is precisely what is conspicuously lacking among the frightened national and world leaders who compromise with the maniacs behind the *New York Times*. As we have already emphasized, the special clinical importance of the leading individuals being considered is that they are situated to know what the fundamental issues are: they know the truth as important truth is seldom permitted to color the output of the *New York Times*. The relevant leading strata know broadly, at least, how this or that alternative course of developments leads variously to hopeful or disastrous consequences both for their nations and the human species.

This was highlighted in the Federal Republic of Germany repeatedly since the Rockefeller oil hoax of 1973. German industrialists — and others — knew full well the disastrous economic consequences for their nation of a breakdown in detente and of the monetary insanity demanded from the Chancellory by the Lower Manhattan interests. This perception intersected a terrorized realization, manifest during the spring of 1975, that the Schlesingerian MC 14-4 and "Forward Defense" policies demanded for NATO were insane, militarily incompetent policies whose result must be the transformation of all West Germany into a radioactive rubblefield.

Various forces in the USA, similarly, including those which capitulated to Lower Manhattan's pressures in behalf of the Jimmy Carter candidacy (e.g., the Chicago group), knew all the while that Chase Manhattan was essentially bankrupt on the long-term account, and that Carter's policies meant deliberate destruction of the industrial complex which is (for example) the bastion of self-interest of the Chicago group generally. Our televised, election-eve announcement on November 1, 1976 predominantly reflected, insofar as it concentrated on strategic issues, knowledge we shared with the highest levels of informed circles within the USA and abroad.

Yet leading individuals from precisely such various, informed strata have repeatedly, temporarily or otherwise, capitulated to Rockefeller et al., in knowledgeable actions directed against their most basic, informed self-interests.

They have often said, in these or equivalent terms, "I know that unless we defeat the Rockefeller brothers, most of the world's present population will soon die of a combination of thermonuclear and biological holocaust, but I must think of myself... I must play the present game according to the prevailing rules of the self-appointed scorekeepers and referees." That sort of rationalization for disgraceful capitulations is usually complemented by statements to the effect, "I know... but in the authoritative opinion of... I have just been told by an inside, high-level source that..." Hence the phenomenon of paranoia, the rejection of a perception of reality in favor of an artificial consensus among those one fears — what "they" think. Hence the phenomenon of paranoia, ordinarily associated with the mental-pathological deterioration of individual personalities, becomes a dominant feature of global and national life.

It is on that account that modern psychiatry intrinsically lacks the competence to deal with insanity in better than an *essentially individualized custodial capacity.* The fundamental question of sanity, the question of the appropriateness of mental behavior to the self-interests of a member of the human species, is effectively disregarded, even to the point of being denied by the "objective," "apolitical" psychiatrists. In the worst case, the individual showing acute stress under the Hitler regime would be unfavorably compared with the "normally adjusted" Nazi. The psychiatrist's incompetence is essentially that *his method of approach* to the subject of insanity is governed by vicious ignorance of *sanity*. Accordingly, we have an essentially "normative," "symptomatic" accredited psychology, which adapts its interpretation of actual psychopathology to rationalize the pervasive moral "indifferentism" of the psychiatrist himself.

Granted, the relative competence of present-day psychiatrists is not limited to the ability to diagnose the case of the man running amok with an axe in a crowd as "probably disturbed." The psychiatrist is somewhat more competent than that. Yet the same psychiatrist who would certify some poor wretch running about noontime in Herald Square with a bloodied axe probably would not think of the implications of placing paranoid Zbigniew Brzezinski in the position of chief of the National Security Council! The psychiatrist prefers not to recognize that Brzezinski is not in clinical conflict with his Trilateraloid-Columbia environment precisely because there is no conflict between Mr. Brzezinski's lunacy and the protective social settings to which he is immediately adapted.

The question of sanity and insanity is in fact an issue of the individual's conscious (self-conscious) relationship to knowledge of the practical interconnections between his wilful deeds of act and omission and the course of universal, historical progress of our species. It is to the extent that the individual effectively defines his or her sense of personal identity in such terms that he or she is properly judged sane. Otherwise, he or she is insane, whatever contrary conclusions present-day psychiatry might argue.

The phenomenon of sanity exists in practice on two levels of approximation. The first level is typified by the self-consciously world-historical individual; the second by the "normal" skilled working-man.

This matter of sense of personal identity is fundamental. An approximation of such insight has been developed among some psychoanalysts in connection with the term "ego strength." That rule-of-thumb has some usefulness, if no better knowledge is at hand. Broadly, the notion of ego-strength distinguishes between the man who defends his knowledge *systematically* (not blank mere assertiveness) even in a hostile environment, in specific distinction from the person whose opinions are mortgaged to the inferred prejudices of whichever social circle or authority that latter person is momentarily propitiating. For example, the tendency for insanity among door-to-door or "boiler room"

salesmen and Uriah Heepish bureaucrats generally is usefully associated with the notion of the typically successful salesman's low level of ego-strength. Indeed, many psychological testing procedures employed for this purpose seek out the manic-depressive type of low ego-strength as the preferred candidate for such positions. Such rule-of-thumb notions have that sort of horse-trading usefulness, but are otherwise downright unscientific.

The usefulness of the ego-strength rule-of-thumb is that it does *tend* to distinguish the person whose sense of identity is based on self-judgment according to a set of principles which, scientific or not, are applied in the manner of a set of such principles. It contrasts such a person, as a general tendency, to the paranoid whose sense of identity is dependent upon the manifest opinion of whichever group or authority he is momentarily impelled to propitiate. (Paranoids do not, admittedly, ordinarily use "Mother" as a nickname for their employers; nonetheless that would be an appropriate imagery for any person who sets obedience to the momentary opinion of the firm above all independent moral criteria. Hence, "Mother" as a name for MI-6 or David Rockefeller et al.) Unfortunately, the human mind being as resourceful as it is, such rules of thumb are far from being infallible, as any clinical encounter with certain stubborn paranoids suffices to illustrate.

The most relevant question to address in criticism to the advocate of the "ego strength" thesis is: "Which Ego?" The tendency of the individual to locate his or her identity in an approximation of world-historical criteria, that obscene Rumpelstiltskin raging away down there in the pit, or a weak identity existing almost as a hollow construct of the point of conflict between the two identities? If the lunatic says, "The real Me, of course!" his prognosis is a poor one; that is, in overwhelming probability, no one but the Calibanesque Mr. Rumpelstiltskin speaking, asserting his proprietorship over the premises.

In this connection, it must be emphasized that there is a fair proliferation of modern psychotherapists whose "therapy" consists largely in resolving the neurotic's conflict by inducing the troubled individual to come to terms of accomodation with Rumpelstiltskin. Not all of these dangerous quacks are self-exposed as overt specialists in "group sensitivity training" or "touchy-feely romping-and-rolling." *(10)* The poor wretch, wandering the streets in search of gratification for "my psychological needs" may be generally counted part of the walking rubbish-heaps of contemporary culture.

As any reflective person ought to suspect, the control of mind over the processes of thought is not logical, but, relatively speaking, more "geometric." As the mind explores in various directions, the available "energy" for pursuing each direction ebbs and flows, so that in the end the flow of articulated thought, the thought that is transformed into communicable forms, is "channeled." This geometry, the topology of the mind, is the determinant of thought, a feature of the cognitive processes which relatively dulled intellects tuck away in the unconscious phases of cognition, that aspect of the thought-process which psychoanalysis terms the "preconscious." *(11)*

Two principal things must be said concerning this aspect of mental life. Firstly, the nature of what are sometimes termed such "geometric" preconscious processes of the *determination* of thought accounts for many problematic phenomena of consciousness.

It demonstrates, for example, the insoluble intrinsic incompetence of any effort to develop a linguistics. The elements of articulate communication are object-names and relationship-names, but *the thought itself is a configuration of such elements which could not be adduced from the elements themselves.* Thought consists principally of either repeating a pre-established configuration ("recognition"), or the exact opposite, of communicating new conceptions through configurations which have not existed before. The communication is essentially the configuration, which stands, so to speak, in transfinite relationship to the logical-syntactical form of the communication itself. ~~Sane people~~ understand one another by getting behind the logical-syntactical form of the communication "into the mind" of the speaker, etc.; they accomplish this by attempting to arrive at the novelty of the configuration represented through their own preconscious processes.

Only the classical schizophrenic interprets communications in the literal-syntactical way such linguists as Noam Chomsky prescribe. It is precisely the fact that such a person behaves as Chomsky et al. prescribe that absolutely defines that lunatic as a schizophrenic. The lunatic has lost the power of connecting statements to reality through preconscious replications of the speaker's preconscious activities in generating the configuration used in the context it is employed. To put it more crudely, just as the schizophrenic is distinguished as a cousin to dictionary-nominalism, the schizoid's inability to comprehend the essential "in-betweenness" of the communication as the link to reality is what renders him insane. The magical content of the *intension* he attributes to the term and the syntactical configuration as such becomes reality, the infantile "mother's magic" of perceived opinion. He has fled from reality into belief in opinion about reality.

The second principal point is that it is the anticipated consequences of thought for the sense of identity which broadly regulates the ebb-and-flow of psychic energy along various alternate "paths" which might be probed within the topology of preconscious mentation. In that sense, every statement by a person is essentially a statement concerning his or her own identity, the *ego* of Descartes' *cogito ergo sum.* It is sufficient to apply to this conception the two notions of alternative identities we have outlined so far, self-conscious world-historical identity and Rumpelstiltskin, to grasp in an appropriate preliminary way all of the essential conceptions which properly distinguish a competent psychology as a science.

It is especially useful to undertake a critical appraisal of

10. One can imagine an hypothetical national convention of the National Association of Whores, bitterly complaining against the contemporary psychotherapists: "They are taking the bread out of our mouths. There's so much sex going on in and around these group-sessions, and when a man finally graduates from group therapy, he's usually a queer."

11. Cf. Lyndon H. LaRouche, Jr. (Lyn Marcus): "Beyond Psychoanalysis," *The Campaigner* 6(September-October 1973); "The Sexual Impotence of the Puerto Rican Socialist Party," *The Campaigner* 7(November 1973); "The Case of Ludwig Feuerbach," *The Campaigner* 7(December 1973 and January 1974); "The Italy Lectures," *The Campaigner* 8(January 1976).



Might not the pupil know more?

One cannot say whether he knows more or less; what is certain is that the master is the most serious-looking person who could possibly be found.

precisely this same subject as Immanuel Kant struggles with the problem in his *Critique of Practical Reason.* Indeed, a retrospective critique of that Kantian work, from the vantage-point of knowledge of the essentials of Hegel, Feuerbach, Marx, Riemann and Cantor, is one most efficient pedagogical reference point for developing a general scientific world-view. Kant's "categorical imperative," although an empty construct, nonetheless has the conditional merit of attempting to define the standpoint of the self-consciously world-historical individual's identity, in opposition to the Rumpelstiltskin identity, the degraded heteronomic Mark Rudd et al. (the latter a subject Kant understood with proper horror rather well). Situating the problem, as Kant does in that work, in the problem of informing of wilful practice, places the issue in the most efficient location.

The self-consciously world-historical individual is usually a genius relative to ordinary, well-educated persons, not particularly because he or she has an innately higher "I.Q." than the ordinary mere Phi Beta Kappa case, but because the topology of preconscious processes peculiar to the world-historical sense of identity is associated with a coherent, universalist outlook on the world. By contrast, the ordinary person is relatively dull-witted, precisely because he or she looks at the world in an anarchist's way, seeing the world as an outside world to be raided solely to the purpose of gratifying heteronomic infantile impulses. Exemplary is, "I mind my own business," the common war cry of militant imbecility run amok, the infantile person protecting the privacy of his masturbation ritual in the closet; his interest in and power for comprehending the "outside world" are understandably not particularly awesome.

The ordinary level of approximate sanity, the level ordinarily found among skilled working people, may be properly termed *simple* sanity; this emphasizes the point that such a person is not *self-consciously* sane. Rather, he or she employs a substitute for self-conscious sanity in the guise of what we ordinarily encounter as precepts.

The skilled worker knows that his skill and increased skill, his problem-solving capabilities, are eminently useful to the human race generally. He rightly sees himself as a person who assimilates and applies new forms of technology in such a way as to benefit the general welfare of his species, and sees in what he has produced a foundation for further progress. He does not consider his mind that of a scientist, but he recognizes the essential importance of his thinking ability as something more than a learned skill. He recognizes, as any such worker can easily and properly remind himself — if he has momentarily overlooked this — that it is his problem-solving skills which translate partially flawed designs, schedules, and so forth into successful production. The industrial suggestion-box is merely an illustration of this principle. That is his controlling sense of identity — and any foul character who attempts to strip him of that self-respect richly deserves whatever misfortune the angered working man bestows upon him.

This worker may not have possession of rigorous, self-conscious certainty of his sanity, but he is sane nonetheless. He may not know *why* he is sane, but he is rightly convinced that he is sane — and that his beaded, pot-headed offspring back from college is "Some kind of a nut."

We have already cited that the collateral incompetence of psychiatry — notably relevant to "The Case of Zbigniew B." — is that there exist large numbers of ambulatory, potentially or actually dangerous paranoids whom those psychiatrists would refuse to classify as insane. This refusal persists in defiance of the fact that the most indicative features of the subjects' mental life are crucially identical with those of certifiable psychopaths.

This involves two interrelated problems of psychiatric practice. The first of these we have already developed: psychiatry starts from a crudely, symptomatically, misdefined notion of "insanity," rather than situating the problem of "insantiy" within a scientific approach to the concept of sanity. Our summary representation of the problem of transition from the "normally" insane child to the sane adult exemplifies what psychiatry has failed to consider competently. In the second matter, we must be kinder to the psychiatrist. One must understand the mitigating considerations applicable to the fact that psychiatrists normally classify one set of raving lunatics as "normal," while classifying another set of fellows suffering the same lunacy as "insane." This bears directly on the curious fact that Mr. Brzezinski is still running loose on the streets.

Symptomatically, an "insane" person is essentially any person who represents a "problem behavior case" in the shared opinion of a number of sufficiently influential persons

conspiring together with a certified psychiatrist. Hence, the lunatic who does not seem to represent such a problem case to relevant opinion is conventionally termed "sane," whereas a sounder mind of a person considered a "misfit" for one reason or another may be hustled off to the bobby hatch.

Putting aside the disgusting behavior of the psychiatrist conniving with a married couple "to get Aunt Alice out of the house," let us narrow our attention to the narrow range of cases in which the "misfit" is in fact more or less insane.

What is the difference between paranoid Joe Bloke, who fits agreeably into his job and home setting according to prevailing accounts, and Joe's opposite number, John Doe, who suffers the same basic paranoia, but has been hauled off as a certified "misfit"? In the latter case, John's conflict with his immediate social setting represents for John an aversive environment, *which has caused John to resort to paranoid ruses for buffering the pressures of his environment.* John withdraws from psychological pain and stress into a kind of on-going fantasy life, just as Joe Bloke is doing simultaneously in fact; however, John is at war with what he regards as threatening intrusions into his fantasy life, whereas in the Bloke house, the children and wife sagely observe "Daddy is tired," or "Daddy is thinking."

We oversimplify the actual process, an admission which renders the simplification legitimate for present purposes.

John's defensive reaction is to withdraw more into the fantasy life. Thus, as John appears to respond to wife and children, and so forth, his attention is divided between a perception of reality and a focus on the ongoing fantasy. Joe Bloke does the same thing, but Joe enjoys a state of peaceful coexistence between fantasy and his immediate social setting, to the effect that the ordinary, ignorant observer imagines Joe a stable, reasonably sane personality — because there is no frequently recurring disquieting note of the sort to reveal the potentially explosive conflict between the two realms. Joe has rages or what might be termed episodes at times, which are later explained away more or less comfortably, explained away because there is no ominous prescience that something is going progressively wrong. With John, there is an increasing shift away from emphasis on the real to the fantasy. In John's mind, reality, still seen, is being seen through the wrong end of a telescope gradually being extended further and further.

At a certain point in John's mental withdrawal, a very special sort of confusion appears. John begins to mix up the two worlds; he begins to confuse the real world and his fantasy world. Not only does he tend to react to real people in terms of developments occurring at that point in his fantasy life, but he begins to assimilate the intrusions of the real world into his fantasy world. Frequently, his mother's and wife's face become mixed up in his fantasies, or his wife's identity is disguised within a symbolic fantasy figure for a disguised mother-surrogate, aunt, so forth.

This process is not restricted to such disassociated states. Dreaming is a kind of fantasy life in which precisely such processes proliferate. In the normal neurotic person, fantasy is effervescing constantly either on the outer rim of consciousness or just beyond it, reflected in intruding impulsions from the infantile fantasy life into either occasional outright seizures of the impulses for action or merely a coloring of those impulses. With John, the infantile fantasy life has tended to acquire a degree of reality more or less matching that of ordinary conscious life.

If this progresses, John ceases to be John as he was formerly known. Certain changes in his manifest personality occur. If one looked inside John's mental processes, and could see Rumpelstiltskin's dreams, there is nothing really exotic in this change. John is reflecting the fantasy roles he associates himself with in his ongoing fantasies. The surrogate for himself, a kind of actor on the stage of his fantasies, is demanding to be let out into the real world, to "take over" John and the real world besides. At this point, John will become as manifestly insane *as he needs to become.*

Limited but nonetheless crucially significant clinical work has demonstrated that the unique solution to such insanity is to shift the victim's sense of identity to at least an approximation of a self-consciously world-historical identity. The chief merit of psychoanalysis is the role of the trained psychoanalytical clinician in creating a Feuerbachian "Ich-Du" setting, through which the victim learns the habit of looking over his own shoulder as he thinks. The psychoanalyst acts as a father substitute, an outer-world-connected authority — the father the victim lacked in real life — a body of opinion which intercedes in a family-like relationship between a child in the study with his or her authoritative, potent father, between the victim and the clamor of internalized opinion generally. It is the paternal authority of the psychoanalyst which is most essential. Father, who being able to know accurately what is occurring in the victim's mind before the victim admits such facts, is able to lead the victim into the activity of being conscious of his own thought activity, and gradually, to judge such thought activity critically as it is occurring. With the aid of the psychoanalyst as a surrogate father, the victim grows a new sense of identity, an approximation of a self-conscious identity — his identity *as a patient of the psychoanalyst* grows into a psychic force able to contend with Rumpelstiltskin's tantrums.

Sigmund Freud's so-called doctrines are often, frankly, outrageously wrong, but the essential features of his *method,* combined with the requirement of genuine psychoanalytical competence, are the essential features of psychoanalysis, essential features standing above Freud's specific errors. That method, that conception of rigorous insight by the analyst, are the only rudiments of a competent clinical psychological practice which exist to date. Any effort to go off in altogether different directions is thus justly denounced as monstrous quackery. One can only go beyond Freud — not backwards or sideways.

Zbigniew Brzezinski is one of those lunatics broadly to be classified with the Joe Blokes. His fantasy life, that of a professional Polish émigré with fear of snakes and delusions of noblesse oblige, has been fitted to a special branch of academic life. He entered that life as a protégé, the heir to the professorial throne of Professor David Dallin, and has consequently the general advantages otherwise attributed to any idiot first son of the peerage.

Academic life is broadly notorious for shielding all sorts of

lunatics in professorial chairs. It is permeated, on its emphatically academic side, with the same childish artificiality otherwise exhibited on the university sports field. The intellectually talented, overgrown family baby, fearful of entering the real world, can remain forever a child — underlining this by going home to Mommy and Daddy during holidays and summer vacations — without ever quite crossing the terrifying border separating childhood from maturity. To extend one's childhood in this way, it is only necessary to pass certain examinations, to win certain conditions according to the academic "rules of the game." This syndrome is worst among the so-called liberal arts, where one encounters a high incidence of greying three-year-old emotional cases fingering a Phi Beta Kappa pudendum. The degeneration of liberal arts to the metabolic recycling of "scholarly opionion" is particularly agreeable to the paranoid. Yet, even in the physical sciences, with emphasis on "pure mathematics," there is an unpleasant incidence of dewlapped Peter Pans, aging boy wonders in the laboratory, so to speak, who use the proverbial laboratory and classroom as hiding places from the terrors of the "real world."

The term, *alma mater*, would never again be used if the appropriate general public bellylaugh over its significant ironies were once unloosed.

The problem is of course not limited to academia. Society is filled with discreetly unlabeled booby hatches, in which very sick paranoids are squirreled away at minimum peril to the family's standing in the neighborhood gossip.

It used to be, and is still significantly the case that the position of wife and mother was the most commonplace example of the sheltered lunatic. Women were kept safely at a distance from the real, "outer" world, and in all-too-typical cases frankly encouraged to be lunatics. "Good husbands" kept such "respected" wives locked safely away in the "castle," where the wife, playing the part of "queen" or "duchess" according to some unfathomable algebraic rule for such matters, waited each day to receive the gifts the "conquering hero" brought home. Poor, frightened women, "shrewdly" nourishing their paranoid witches' wisdom concerning what their "intuition" informed them was governing the Hand of Fate in the world at large. Such miserable, gossiping women shaped the churches — largely undoing the work of St. Auguustine. What a ghastly thing was done — and is still done — to so many wives and mothers by such ruses! And, what (usually) unintentional, cruel revenge those poor mothers take upon society through the rearing of their children!

Why should a youth, perhaps even an adolescent fleeing from the hostile world of siblings, wish to so quickly impregnate his wife? The secret is simple: he needs a mother, and therefore he must transform this woman into a mother as quickly as possible. It is for that reason, he believes, that he desires marriage. The psychopathology of rape often involves related "mechanisms." Hence, he must place her in the role of "the mother of the house" with the obsessiveness of a young girl who has assigned such a role for one of the dolls. She must not become a creature of the "outside world," lest she violate the principle of the fantasized mother on which his gratification in possessing her *as a wife* depends.

Nowadays, it is fashionable to liberate young women through, preferably, studies in the liberal arts professions. Paranoia is deemed more feminine than the "aggressive male intellectuality" of the sciences. A modern, "conscious" husband in a position of public influence automatically finds in his mate or daughter a natural genius for public matters of artistic culture, social work, women's problems, problems of our nation's neighborhoods, consumer affairs, and so forth. *We are, you see, so very much enlightened nowadays.*

As long as Brzezinski does not lose a sense of social status within academia, the Trilateral Commission and similar institutions, he will probably appear to remain "normal" to anyone with the queer taste for considering him normal. His immediate associations at Columbia University, the "Eastern European Studies Circuit," *Foreign Policy*, and the Trilateral Commission are all organized insanity — as we shall emphasize. The power of the Rockefeller brothers et al. gives this acted-out fantasy life in which Brzezinski squats the illusion of reality, a fantasy life which operates according to the kind of paranoid rules Brzezinski's own paranoia demands.

A frog in a stinking swamp may choose to consider himself "an important man in this swamp," and what man would trouble to inform such a frog he is not "normal"? It is as this same frog leaves his familiar swamp, and sets himself into interaction with non-batrachians in the real, human world, that a certain amount of strain is bound to be incurred by such a poor frog's delusion.

The Bobby Kennedy Campaign Syndrome

The immediate point to be made goes better in the first person singular.

My first strong smell of the late Senator Robert Kennedy occurred during the so-called "carpetbagger campaign" against then-incumbent New York Senator Kenneth Keating. In the pursuit of clinical interest, I audited about as much as I could stomach of Kennedy's campaign appearances. In the course of that, I occasionally experienced considerable difficulty in preventing myself from bursting into laughter at Bobby Kennedy's unintentional imitations of "Mrs. Malaprop." Scattered in clumps through his speeches were irrelevant clusters of gropings, ostensibly from *Bartlett's Familiar Quotations*. The most contemptibly hilarious of such exhibitions occurred, with a certain inevitability, during one of his addresses to a campus audience. One quotation after the other was awkwardly crammed into the nooks and crannies of paragraphs of the prepared text, sometimes almost in rapid-fire succession. It was Bobby Kennedy playing Leo Gorcey in "The Bowery Boys At Harvard." It is not established whether Ted Sorensen helped some of the Kennedy politicians in their unsuccessful gropings toward intellectual upward mobility, but it is notable that such four-flushing has been a commonly exhibited feature of all three.

The same general, unwholesome, Kennedy-like trait is an included, prominent feature of Brzezinski's cited Summer 1976 piece. On pages 68 through 70 of the reprint edition I am

consulting now (the article itself begins on page 65), we are confronted with such rhinestones as very brief selections from Brissot de Warville, Julian Niemcewicz (the obligatory Polish nobleman), and the titanic R.R. Palmer (One can hear Milton Berle asking: "Why not Harvey Keck?") Why such a selection, one is left to imagine. Perhaps, in Brzezinski's twisted sense of style, such extremism in pursuit of the obscurely irrelevant represents a curious sort of originality.

Are we to consider such things a sample of the mind of the terrible Brzezinski, that once-oh-so-bright-and-shining-heir-apparent to Professor David Dallin, the Brzezinski whose very name is alleged to strike terror into the hearts of Eastern European heads of state — this buffoon?

That cited feature of the article, occupying in itself about three pages of a total thirty-two for the article as a whole, apparently confronts us with one obvious methodological problem, and in fact presents us also with a quite different methodological problem.

The apparent methodological problem of our criticism is that nowadays business executives' after-dinner speeches are written by secretaries, executive assistants, or the public relations staff. Political figures have speech-writers for their addresses and ghost-writers for their books and articles. Professors keep graduate students as a farmer keeps cows. Perhaps Professor Brzezinski is to be blamed only for executive nonfeasance in office, for permitting this atrocity to be published in his name?

There are, one might note, a few features of the article as a whole which tend to suggest a certain sort of ghost-writer, probably in his or her late twenties or early thirties. For example, on pages 66-67, the following sentence:

> The struggle against slavery, the extension of suffrage, the open doors to immigrating millions, the implementation of social rights, the violence surrounding the emergence of the trade unions, the battles for civil rights for blacks, and lately women's self-assertion went hand in hand also with the appearance of larger and more powerful personal fortunes, the widening scope of corporate influence, the emergence of large bureaucratic clusters of institutionalized power, and the pervasive cultural influence of a commercialized mass media based on only several, mostly New York City located, national publications and three television networks.

That is almost "I.D. format" for a ghost-writer otherwise currently associated with such institutions as the Socialist Workers Party, the anarchoid weekly, the *Guardian*, or similar elements of the Marcus Raskin-Noam Chomsky neo-Fabian faction of the intelligence establishment community. This reminds us that David Rockefeller's daughter passed through the Socialist Workers Party, as a kind of summer project exercise for her apprenticeship with the Raskin-Chomsky-featured band of pro-linguistics "philosophical fascists" gathered around the left bank of the Charles River, up in Greater Boston. Apart from their concurrence with Mr. Brzezinski's current Eastern European antics, the associates of Ernest Mandel, Noam Chomsky, and so forth have many other reciprocal and active connections to the same effect — only the disinformed poor fellow out in the street is not knowledgeable in some detail concerning such relationships. There would be nothing that remarkable in the discovery that George Novack, a leading Socialist Workers Party figure with a long-standing indirect connection to Professor Dallin's heir, might do a bit of moonlighting for the chief of staff of David Rockefeller's Trilateral Commission. We are not suggesting that Novack had any direct hand in the particular piece of paranoia we are examining here; we are merely emphasizing the probability of the occurrence of such things in order to underscore the Devil's Advocate point being made.

Two things should be said on this broad point of caution. First, the method and outlook of the article in question grid positively to Brzezinski's mental and literary style generally; whatever sorts of assistance he may have enjoyed in preparing it for the *New York Times' Foreign Policy* magazine, the relevant paw-prints are Brzezinski's.

Second, even if this were not the case, it should be emphasized that there is something of clinical relevance in the practice of assigning the elaboration of major treatments of policy and so forth to ghost writers. *Collaborators* are not only admissible, but the mark of the responsible mind; ghost writers, ideas spelled out by mere "advisors" from the rough sketch of a discussion or two, have exactly the opposite significance. Such deplorable practices are the mark of the synthetic political personality, which itself has a relevance under the discussion of paranoia.

Such points considered, the cited fustian in the article is not to be blamed significantly on some anonymous graduate student who might have earned the going hourly rate for looking up "Say, three suitable quotations, not too well-known," to enrich the professor's manuscript. Nor are the three pages devoted to such Kennedyesque obscenities lacking in clinical relevance in respect to the content of the article as a whole.

Let us consider the clinical significance of the Kennedy campaign syndrome, as that applies to Brzezinski's own manifest psychological self-image in this connection. Why should any public figure direct a secretary, a public relations aide, or himself to scrounge through reference-sources, to the end of speckling his oration or written piece with material of no direct relevance to the argument he or she is presenting?

Is the tolerable judgment that "this is traditional"? It is a practice which ought to be deprecated to the point that such clutter is driven out of serious public transactions. Granted, it is an ostensibly minor form of intellectual fraud; but there is no place for fraud in serious social intercourse — most emphatically respecting policy issues of the most profound global crisis in modern history since the early seventeenth century.

We anticipate the objection: Is this not part of the same tradition which governs the looking-up of jokes to be used to set an audience at ease before the beginning of the presentation in chief?

Good and bad things can be said about that practice. If the subject-matter being presented is not really of importance, then let us all laugh our heads off as often as possible, with a minimal distraction by the purportedly "straight" features of the delivery. If the presentation is serious, a joke or two, even amateur humor, is at least permissible as a way of getting the audience settled down. One should resent only that sort of humor designed to underscore the speaker's humility, jokes which represent the speaker as like the "nervous"

child making a Sunday school recitation. If a man or woman imagines that what is to be said is worth saying, then why solicit pity for oneself from the audience as one prepares to say such things? Professional comedians earn their living by playing the fool, playing a role like that of the artful dodger in the carnival ball-throwing game; perhaps this performs a therapeutic service in its proper place. The only admissible function of humor within a serious treatment is that of prompting the audience to laugh at itself, to ridicule — and so place at a psychological distance — its own self-destructive, foolish prejudices. Otherwise, such cautions noted, the proper resort to humor in connection with a serious presentation has a useful social function. Most important, any responsible member of the audience recognizes the purpose of this practice — *no fraud is involved in the practice as such.*

The Kennedyesque fraud borders directly on paranoia. Not only does it involve intellectual fraud, but it bases the relationship between the author and audience on an infantile regard for opinion per se. The nominal coincidence of one's assertions with quotable authorities, or such form of contrived suggestion that one has been generally hobnobbing with famous and *recherché* intellectual authorities, is of the same significance as the forged signature on a counterfeit twenty-dollar bill. Opinion has been substituted for systematic treatment of real phenomena. The sane man or woman has only a *clinical interest* in the results of polls, the opinions of this or that personality or social stratum. Only infantilism, proximate to paranoia, mistakes "authoritative opinion" for knowledge. Only infantilism, proximate to paranoia defines "normal" opinion as anything better than a clinical problem of policy considerations. After all, we should have risen above the feudal bestiality, the infantilism of the old system of conjurors.

The three-page fraud coincides significantly with the overall character of Brzezinski's piece. Throughout most of the article, the paranoid Brzezinski focuses upon *opinion* — or what he asserts to be opinion, chiefly unattributed. To him, global strategy is not a matter of ponderable self-interests and real forces deployed or imminently deployable, but rather the paranoid's interplay of such airy influences as opinions, moods, postures. To him, foreign policy is not a matter of substance, but *style.*

Foreign policy research is properly a process of successive approximations. The effort begins with a preliminary definition of fundamental national interests, which must emphasize from the start the importance of ripping away popular illusions, outlived assumptions, and so forth on this subject. In a similar way, one must examine the self-interests of others, other nations and regions of the world. We must take into account what the various factions of those nations and regions presently and traditionally imagine to be their self-interests, but we must also go deeper, to discover the real self-interests lying behind the prevailing perceptions. One must thus arrive at a conception of global policies which coincides with the underlying, fundamental real self-interests of one's own and other nations. Having so solved the most basic problem, what global policies ought to be, one must then consider how to arrive at such a condition from the existing state of affairs.

Within such studies one usually — using history to date as a reference — defines points of irrepressible conflict, probable wars. Although the prevailing perceptions of self-interest of various nations may be in violent contradiction to the actually fundamental interests of their people as a whole, the false perception may be the specific self-interest of a ruling faction. In such instances, that faction becomes *an adversary,* who must be dislodged in one fashion or the other in order to give expression to the fundamental self-interests of the majority of the same nation's population. In such case, one has embarked on a course leading probably toward war; *one must destroy the obstructive factional self-interest in order to secure a durable peace based on common interest with the people of that defeated nation.* One has thus embarked on a political policy of destroying or neutralizing the indicated factional interest, in which, all else failing, war becomes the inevitable instrument of that continuing political policy.

Pacifists may object that war is intrinsically immoral, or advance some other rubbish of that sort. War is not immoral; it is awful — and, on performance, is more efficiently avoided by those who accept that fact than by those whose thinking is muddled with pacifist nonsense. *The only immoral war is a wrong war,* and the only immoral war makers are those who launch wrong wars or represent the side which ought to be defeated. In general, a *wrong war* is one which is not properly based on the objective of imposing a durable peace expressing the policy which is in the interest of the defeated nation.

If war is not intrinsically immoral, how is it justified that James R. Schlesinger and Zbigniew Brzezinski are to be considered war-criminals in the sense of the Nuremberg doctrine? In brief, they propose to provoke a wrong war under conditions in which the resources of the United States are committed to the wrong side. For such purposes, they are committed to policies which ensure the virtual total destruction of the United States by the superior war-fighting capabilities of the Warsaw Pact, by provoking the Warsaw Pact into a war which it wishes to avoid, and which is to be fought in behalf of an issue contrary to the fundamental self-interest of the United States.

The question is, then, how is this case to be proven? It is no longer necessary to prove to any reasonably-informed person that Schlesinger, Brzezinski et al. are committed to provocations which would ensure general war during 1977. If there had been any doubts, the psychopathic "Potemkin Village" outburst in the inauguration-day issue of the *New York Times* has underscored the reality of that faction's outlook. The question is not whether they are committed to war, but how does one rigorously demonstrate that they are committed to *a wrong war?*

There is a well-established doctrine of war, a doctrine which properly occupies a central place in any competent practice of foreign policy. For reasonable and obvious reasons, it is summarily termed "Clausewitzian," or, in U.S. insider's jargon, "traditionalist." Mr. Schlesinger defies such wisdom; Brzezinski, on the face of matters at least, cheerfully ignores it. However, Soviet behavior is guided by such a method, and the same method predominates in leading European political and military thought, as well as among the more competent of our own military

professionals. This is relevant to the essential incompetence of Mr. Schlesinger and Mr. Brzezinski to estimate Warsaw Pact strategic thinking and response. It also enables us to show the degree of Mr. Brzezinski's paranoia, showing how pathetically remote his outlook is from any outlook in correspondence with reality.

Since Brzezinski is seized by the delusion that a would-be Polish aristocrat can outwit the Soviet leadership, it is relevant to provide a thumbnail summary of Soviet doctrine.

It is established, to the point of a truism, from the Stalin period onwards, that the conservative, nationalist tendency expressed immediately by the state bureaucracy is *conservative* in the sense implied by "socialism in one country," or otherwise by Soviet characterization of World War II as "The Great Patriotic War." This political conservatism, defined as conservative from the relative standpoint of the initial outward thrust of the Communist International, is one of avoiding any war in which the vital interests of the Soviet state as a state are not placed in either immediate jeopardy or confronted with emerging inevitability of an overwhelming disadvantage in correlations of strategic forces.

The doctrine of "peaceful coexistence" is an extension of that same narrower doctrine. "Peaceful coexistence" presumes that the principal capitalist nations' fundamental self-interest is extended reproduction in a capitalist form. In other words, the fundamental self-interest of capitalist nations is presumed to be favorable circumstances for continued technological advancement expressed in high rates of net real capital formation in the expansion of industry and agriculture.

This Soviet view is analytically correct as far as it goes. To the extent that the CMEA and OECD nations are seen as having the same quality of fundamental self-interest in maintaining high rates of industrial and agricultural development under conditions of technological advancement, the CMEA and OECD nations have a fundamental, common self-interest in maintaining and pursuing world market and related conditions favorable to general industrial growth.

This Soviet "peaceful coexistence" policy breaks down precisely at the points that the monetary interests of certain powerful factions within the OECD countries come into irreconcilable conflict with the industrial self-interests of the OECD nations themselves. Under such circumstances, Soviet self-interests and policy place the CMEA implicitly into alliance with capitalist industrialist and agricultural interests against the monetarist faction.

Thus, the foreign policy researcher is brought to the inescapable conclusion that a global policy based on fundamental self-interests would be possible under conditions where the monetarist faction is either neutralized or destroyed. The same researcher is forced to the incontestable conclusion that the control of a major military power by the monetarist faction represents an irrepressible conflict pointed directly toward near-term outbreak of general war.

The foreign policy analyst does not regard Schlesinger, Brzezinski, et al. as in any sense the original causes of war. He is not so foolish as to suggest that if Mr. Schlesinger or Mr. Brzezinski had not been born no casus belli would be in sight. Rather, Schlesinger, Brzezinski and that emotionally unstable, sharecropping landlord currently fouling up the White House premises, represent the expression of an irrepressible conflict embedded in the account books of Chase Manhattan Bank. The significance of the Trilateraloid maniacs and their Kennedy sidekicks is that these wretched creatures embody the institutionalized articulation of social forces inalterably "objectively" committed to thermonuclear war.

The basic problem the foreign policy researcher confronts — apart from the axiomatic obligation to cage the Trilateraloids — is that of enabling the industrial capitalist political forces to conceptualize the transition from the bankrupt existing monetary system to the new monetary system corresponding to industrialists' fundamental self-interest. On principle, it ought to be clear to the industrialist that the present bankruptcy of Chase Manhattan Bank ought to be pursued in the same general spirit and procedures as the enlightened creditors' actions respecting the bankrupt Widget Corporation, and that the U.S. economy itself ought to undergo a special sort of "Chapter 11" reorganization — setting aside unpayable financial paper, creating new, massive sources of new production credits to maintain and expand the level of output up to above break-even levels. Unfortunately, unrealistic prejudices against debt moratoria and so forth — as somehow "uncapitalist" — tend to block the industrialist from a competent perception of the practical means for securing his basic self-interests.

This is a very real political problem, but by no means an insuperable obstacle. It is most relevant to trace the shifting response to the Labor Committees' proposals to this effect, starting with the "Euro-ruble" proposal we publicized during the spring of 1974, and the subsequent campaign around our proposal for the International Development Bank. In Europe, these proposals are currently becoming realities, on the initiatives of prominent industrial-capitalist and allied labor movement factions, in concert with the CMEA, and with key Arab and other developing sector forces.

In Europe, the political difficulty was less acute than in the USA itself. Once the new Andreotti government was established, the "Gaullist" potentials of Europe generally came more prominently to the surface. In Europe, national capitalist interest, threatened with destruction by obsessional Rockefeller hyperinflationary austerity and deindustrialization demands, reacted in nationalist defense of the nation against what was perceived as a *foreign*, supranational looter; nationalism thus became the form in which a distinctly industrial-capitalist interest and outlook asserted itself.

In the USA, there persists an incompetent but lingering notion that the prestige of Chase Manhattan is the most fundamental national interest — hence, in the USA, only an avowedly anti-Rockefeller faction can free the majority of the nation's political forces — specifically industrialists, trade union traditionalists, farmers, scientific professionals — to comprehend and efficiently defend the nation's most fundamental self-interests.

That interpolation identifies the kinds of problems uppermost in the mind of any competent foreign policy analyst — of whatever faction. The acknowledged principal global problems of the moment are: (1) the deepening of the

general monetary breakdown crisis of the shattered Bretton Woods system — such that attempted continued rollover of the lower Manhattan-centered debt overhang comes into direct conflict with the most basic interests of the developing sector nations, Western Europe, and Japan; (2) the August, 1976 resolution of the ministers of the Non-Aligned nations' group at Colombo, Sri Lanka; (3) the movement of leading nations of Western Europe, beginning with Italy, toward a breakaway from the reserve position of the U.S. dollar toward a new, gold-based monetary system established in concert with the CMEA and Arab nations — among others; (4) the mounting signals from Western European governments, that they despise the Carter Administration and its previewed policies, and demand a prompt, drastic change in those policies as the alternative to a virtual breakup of NATO and of associated institutionalized involvements with lower Manhattan and Washington; (5) that the Soviets are preparing energetically to win a full-scale ABC general war if the Carter cabal proceeds with its advertised confrontationist schemes, while at the same time making a determined last ditch effort to prevent war.

There are disagreements respecting the exact assessment made on each of those and similar points, but the essential relevance of the points themselves is disputed by no competent analysts of any faction. Such analysts, as we differ with them, we criticize and debate accordingly. With Mr. Brzezinski, we face a different sort of task.

In Brzezinski's article, typical of his literary output on policy matters, there is not a single systematically developed idea of the sort we might criticize in such cases as Paul Nitze or even James R. Schlesinger's output. To undertake to criticize Brzezinski on policy is like going to a debate with a certain opponent, and being confronted not with an argument, but the poor fellow's incoherent stream-of-consciousness babbling. How does one debate a schizophrenic? Yet, looking at the problem in perspective, it is precisely the fact of the babbling which is the point of criticism. Is it seriously proposed to place this leaking bubblehead in the position of chief of the USA's National Security Council?

It is not quite that simple, of course. Mr. Brzezinski is not merely a flatulence. His unwholesome vapor may be the personality he effuses for public edification, but one knows the other sort of activity he performs, blinds drawn, in whatever passes for his workshop. The proper question concerning his literary output is: What is the significance of the publication of such paranoid drivelings — in the opinion of Mr. Brzezinski's sponsors — in the name of offering a credulous, mostly liberal, reading public an ostensible rationalization for the sort of deeds Brzezinski performs under cover?

There is no need to employ sly, pedagogical devices of appearing to unravel this little mystery step by step. We already know the answer and might as well come directly out with it.

Messrs Trilateraloids are no longer interested in the kind of studies relevant to the formulation or correction of strategic policy. They have adopted their strategy, and are already irreparably committed to it operationally, well past — in their perception — the proverbial "point of no return." Their obsessive zeal against wavering in their own ranks would suffice to cause a Genghis Khan to shudder.

The policy of Chase Manhattan Bank is to incur any risk to the purpose of imposing the cancerously expanding debt overhang of that bankrupt institution upon North America, Western Europe, Japan and most of the developing sector. They will tolerate nothing else.

The immediate, consciously adopted model for their strategic policy is the policies of Nazi Finance Minister Hjalmar Horace Greeley Schacht and such Schacht Nazi successors as Speer. On the monetary side, they are committed to imitations of Schacht's *Rentenmark* and *Mefo Bill* policies, and similar financial pork-barrels maintained at public expense. To maintain the apparent liquidity of such hyperinflationary masses of financial paper, they are determined, like their model Schacht, to loot not only real incomes and social services, but even the circulating capital of industry and agriculture, and like Schacht to make a policy of deemphasizing capital-intensive production in favor of labor-intensive "labor service" projects.

In their policy-formulations, they have already gone beyond the Schachtian policies of the first years (1933-1936) of the Nazi regime. At approximately the point of the Rhineland crisis, the Schachtian looting policies had already so much further eroded the war and Weimar-depleted produc-



There is plenty to suck

Those who reach eighty suck little children; those under eighteen suck grown-ups. It seems that man is born and lives to have the substance sucked out of him.

tive potential of Germany that even Nazi bosses warned Hitler that a continuation of Schacht's policies meant an early collapse of Germany's ability to produce. Hence, to save Germany, Hitler et al. accelerated their military program. The Nazi economy was saved from collapse by the successive looting of Austria, Czechoslovakia, Poland, Scandinavia, the Low Countries, France, the Balkans, and vast areas of the Soviet Union. The Nazi war economy is not properly assessed as an appendage of the German military operations, but rather German military operations were an indispensable appendage of the Nazi war economy, which economy was, in turn, an appendage of the cancerously expanding financial swindle centered around the Rentenmark and Mefo Bill. Appropriately, at the point the German military machine was no longer able to occupy new areas for looting, the process of internal collapse of the Nazi machine began. Informed to this effect, Chase Manhattan Bank proposes to start its Schachtian world-order by imposing Schachtian "Big MAC" swindles on almost the entire world.

Milton Friedman, whose modesty of intellectual powers would make old Schacht himself blush out of embarrassment on this account, has recently been awarded a Nobel Prize for the "discovery" that the circulating capital of an industrial economy can be monstrously looted without unfortunate effects on levels of output or net rates of social productivity! So, confidently assured by Mr. Friedman's doctrine, the "Carter transition" has been celebrated by an actuarially impossible rate of "accidental" tanker mishaps off the USA coasts, while the Seven Sisters controlling internal petroleum and natural gas distribution resort to crisis-management tactics of artificially provoked disasters in Ohio and other states, closing plants, schools, and causing avoidable illnesses and deaths, as one included means for shocking the U.S. population into submitting to the sort of deindustrialization and general misery which Mr. Friedman's Nobel Prize-winning analysis prescribes.

Naturally, Teddy Kennedy trots along in tempo to this hideous Carter atrocity, pushing, among other things, his damnable, virtually treasonous proposal to shut off the main petroleum supplies of the entire U.S. East Coast — including those of that state, Massachusetts, the curious Mr. Kennedy professes to represent.

Don't the Trilateroids know the consequences of their policy? Limiting ourselves to those Trilateroids who, unlike Jimmy Carter, are not babbling imbeciles, they do.

Those Trilateroids who can get their pacifiers and such things out of their mouths know in advance that their policy — the only policy they are willing to hear mentioned — could not possibly succeed. They are admittedly informed, and generally confide their acknowledgement of those facts, that de-industrialization, substitution of labor-intensive for capital-intensive production methods, combined with reduced per capita energy throughputs for production and consumption, mean an inevitable, even rapid, global collapse of agricultural output and nutritional levels, and hence an imminent genocide in the order of hundreds of millions of deaths from hunger and epidemics over the intermediate term. However, acknowledging such consequences, they add words such as "overpopulation," "regrettable necessity." They know, and have frequently conceded this fact, that at the point all such horrors have been imposed on the globe — for the sake of bankrupt Chase Manhattan Bank — Chase Manhattan's problem, their problem, will not have been improved in the slightest, but its reckoning merely temporarily postponed. In fact, the debt-equity ratios pertinent to this fact will have been worsened beyond present ordinary imagination's powers to comprehend.

They know, chiefly from their studies of the attempt of Nazi Germany to impose essentially the same austerity measures upon itself and the occupied territories, that their present strategy leads inevitably toward thermonuclear war, global economic collapse, and ultimately global biological catastrophe. Despite such foreknowledge, they pursue their miserable strategic policy all the more obsessively.

For all this they have but one principal rationalization, the cry of the doomed *ancien regime*: *Après nous le deluge!*

For this task, Mr. Brzezinski is truly a spiritual heir of the decayed eighteenth and nineteenth century Polish aristocracy, whose combined arrogance, fantasies and stupidities made it rightly the laughing-stock of Europe. *(12)* Those brutish landlords, hated by their peasants, despised by the Polish urban intelligentsia and working class, foolishly begging their dynastic delusions at every back door in Western Europe, refused to confront themselves with the fact known to everyone else: history had discarded them in disgust. In that tradition, Trilateroid Brzezinski "aristocratically" prefers not to dignify unpleasant reality by acknowledging its existence.

The only formally governing rationality in Brzezinski's cited article is that its purpose is consistent with the Trilateroids' refusal to entertain any public discussion of unpleasant facts pertinent to the incompetence of their strategic postures. Brzezinski focuses upon what is nominally an aspect of the tactical problems subsumed by the strategy itself. Specifically, the problem of inducing the intended subjects to perceive more submissively their submission. In the formal, overt aspect of the article he is not concerned with the issues at stake, but only the resentments and frictional impediments that the imposition of the strategy must tend to incur.

12. In mentioning the mental and moral condition of the notorious Polish aristocracy — which the colors of Mr. Brzezinski's fantasies oblige us to do — our regard for justice prompts us to deal directly with so-called Polish jokes. As Rosa Luxemburg demonstrates in her 1898 doctoral dissertation *The Industrial Development of Poland* (New York: Campaigner University Editions, 1977), by the last quarter of the nineteenth century the urban working class of Poland had established itself as the cream of Eastern Europe. Unfortunately, Western Europe and North American opinion formed its prejudices concerning Polish-speaking people not on the basis of such workers, nor the urban Polish intelligentsia best typified by Rosa Luxemburg herself, but that damned Polish aristocracy. It was too easy in North America to find corroboration for such prejudices in the fact that it was the immigrating Polish *serf* who was viewed at somewhat a distance as the "Hunkie" of the coal-pits and so forth. Thus, people of Polish extraction have been abused to this day by the themes of "Polish jokes" — whose basis in fact was the damned Polish aristocrats. Notwithstanding our irritation with that subject on this account, that compassion for real people of Polish extraction must not deter us from viewing in their proper light the fantasies of a Brezezinski or a certain famous descendant of the official pimp to Napoleon Bonaparte.

Brzezinskian Newspeak

Brzezinski states his nominal, formal thesis, such as it is, in the second paragraph of the piece: "Global politics are becoming egalitarian rather than libertarian." The twisted interpretation he attempts to attribute to each of these terms thereafter has no correspondence with either a precise, historical-etymological usage or even the layman's commonsense variants.

The two terms, libertarianism and egalitarianism, have no consistent meaning throughout the article, but a different kind of consistent *symbolic* significance. Libertarianism is the "bad guys": the Idea of Progress, the "folklore" of the U.S. Constitution, the Soviet Union, Cuba, and the rhetoric of prominent Third World spokesmen such as Mrs. Indira Gandhi and Luis Echeverría. Egalitarianism is the symbol for the "radicals" who are potentially on Mr. Brzezinski's side against the "libertarian" adversaries.

In the main, we shall demonstrate the principal relevant points by procedures sufficient for ordinary methods of analysis. However, the reader will be advantaged to see this as something more useful than mere formal proof of our point-by-point argument if he can lift his own overview to a slightly higher vantage point, the preconscious outlook otherwise indispensable to psychoanalytic work. From that higher vantage point what is relatively more laboriously proven by formal methods of argument can be more directly comprehended as a unified conception of the peculiar workings of Brzezinski's mind. This represents not merely a more efficient way of approaching the analytical problem; it affords the analyst the competence to see distinctly the directions of policy-practice toward which Brzezinski's processes are pointed. In fact, as we shall show, Brzezinski includes in his writing one most notable, ironical insertion which — among its other crucial features — proves the appropriateness of the psychoanalytical method to this recommended purpose.

The undertow of Brzezinski's overall slander against the U.S. Constitution is indisputably the Charles Beard-Thurman Arnold "revisionist" doctrine. *(13)* Starting with the grudging deference, to the effect that the myth-tainted ideals of the American Revolution were a great thing at certain points in times distant past, he elaborates in behalf of the cited opening thesis-statement. We sample key passages in the progress of his argument: "This condition could not last...The Western, largely urban society was quietly becoming more welfare-oriented...Today, the traditional



And so was his grandfather

This poor animal has been driven mad by Genealogists and Heralds. He's not the only one.

13. Charles Beard, *An Economic Interpretation of the Constitution of the United States*, New York: MacMillan, 1941), and Thurman W. Arnold, *The Folklore of Capitalism*, (New Haven and London: Yale University Press, 1937). Since the turn of the century, the ugly business of rewriting U.S. history has centered about an effort to misrepresent Martin van Buren's scoundrel-protege, Andrew Jackson as a proper American folk-hero. To this point, Beard the professional historian prostituted himself to odd bits of thuggery by moonlight, for which the cited volume is exemplary. The essence of Jacksonian Democracy was what the Federalists (and informed contemporary opinion) would have considered downright treason: a rejection and attempt to sabotage the goals and achievements of the American Revolution in favor of that bucolic imbecility which the British had attempted to impose upon our forefathers, thereby forcing the American revolution. Jackson's hatred of progress is exemplified by his refusal to establish Smithsonian Institute, because of his contempt for a pro-scientific policy, and the shambles he and van Buren made of the credit of the United States to the advantage of our nation's foreign adversaries. Hence, out of the systematic, wild falsification of U.S. history assisted by Beard, we have today the disgusting myth of Jeffersonian-Jacksonian "Democracy," the favorite themes of crooked populist demagogues down to Jimmy Carter. As a by-product of this "revisionist" fraud, we have also such included commonplace myths as the nasty falsehood "four hundred years of slavery," an entirely fraudulent textbook account of the background to the Confederacy and the U.S. Civil War, and more importantly, an elaborated ideological campaign to subvert and neutralize the U.S. Constitution. The "revisionists' " direct attack on the Constitution, launched in the circumstances of F.D. Roosevelt's N.R.A. and aborted attempt to "pack" the U.S. Supreme Court, was popularized by Thurman Arnold in the cited volume. This is the same Arnold of Arnold and Porter — one might also say the Russell Sage Foundation Arnold on principle, and the same Arnold who played a leading role in launching, together with McGeorge Bundy, the professed neo-Fabian covert intelligence operations conduit, the Institute for Policy Studies. Arnold's thesis was blatantly embraced during 1976 by Attorney General Edward Levi (from the Rockefeller milieu of Arnold and Porter and the dirty-spook Russell Sage Foundation) and U.S. Supreme Court Chief Justice Warren "Paleolithic" Burger, among the principal figures who had sworn an oath to uphold the Constitution! Brzezinski, as chief staff officer for the Trilateral Commission, is associated with the Rockefeller policy of ending the outlived democratic constitutional (i.e., republican) forms of government throughout the world generally, the U.S. included.

American values of individualism, free enterprise, the work ethic, and efficiency are being contested both at home and even more abroad by statism....The waning of the WASP-eastern seaboard-Ivy League-Wall Street foreign affairs elite is a critically important aspect of that change."

Not so subliminally, he associates the Idea of Progress as embedded in the early phases of U.S. history with the adversary-cathexis of Cuba, China, and so forth, otherwise denouncing it as the demagogy-for-export of such objects of Brzezinski hatred as Echeverria and Gandhi.

He criticizes the "establishment" for failing to emphasize sufficiently in practice the importance of cultivating sympathetic anti-libertarian, pro-egalitarian currents in the Third World and elsewhere, to the effect of developing a racially and ethnically rainbow "egalitarian" coalition as the expanded basis for (in effect) world federalism under U.S. hegemony. He emphasizes the importance of U.S. open involvement in adventures in Eastern Europe as essential to making this broader policy credible. "...America would be untrue to its own initial values if it adopted a cynical view regarding the Soviet relationship to those Eastern European countries that either seek to enlarge or protect their own national independence": code-words for World War III.

Let us now examine some key sampled statements from his article to show that he is not only a liar, but a compulsive liar.

Early in the piece we encounter the following notable gem:

> The rhetoric of American independence and the principles of the Bill of Rights expressed most explicitly ideas and notions that were beginning to surface in Europe but were constrained from practical application by the strength of traditional institutions.

It is truly astonishing at first look to realize how many lies are packed into that single statement. Not mistakes, not an arguable interpretation of facts, but blatant lies.

"The rhetoric of American independence." It is clear that B. does not mean "rhetoric" in the proper usage of that term, but in the vulgar sense of its usage by Mark Rudd and other wretches of that sort. This is neo-Fabian jargon, and used in that way is "I.D. format" code-language associating the user with the "revisionist" doctrine of Charles Beard, Thurman Arnold, et al. Any professional historian or other political scientist who employs the term in its neo-Fabian, pejorative connotations to defame the founding fathers is nothing but a downright liar. It was already a fantastic, deliberate, Barnum-like hoax when Charles Beard first attempted to establish the case for his anti-Federalist thesis. Brzezinski knows this; therefore he is a liar on this point.

"Ideas and notions that were beginning to surface in Europe." These were ideas that had "begun to surface" in Europe *during the middle of the thirteenth century*, the ideas that characterized the Renaissance, that flowered in the Tudor period, in the English Commonwealth, and in the so-called Huguenot faction of sixteenth century France. They had also taken root in such parts of Eastern Europe as Poland, until the backwash of the Hapsburg plague of the sixteenth century wiped out a flourishing Polish urban culture and left that helpless land under the rule of the brutish rural Polish aristocracy. The entire European upsurge from the middle of the thirteenth century into the nineteenth was energized by these ideas; wars, crusades, great rebellions, inquisitions, and the most magnificent individual heroism of the greatest figures of each age were only aspects of the great battles whose distilled fruits were institutionalized among the Atlantic seaboard English settlements of the seventeenth and eighteenth centuries. In Western Europe and America by the end of the seventeenth century we had leaped generally far beyond that tormenting of peasants which was then the daily amusement and level of intellectual life of the Polish aristocracy. As a Columbia University political science professor, Brzezinski knows the essential facts; he is once more self-exposed as a shameless liar.

"were constrained from practical application by the strength of traditional institutions." One might imagine that the French Revolution had not happened, and that a near-replication of the American Revolution had not erupted in England itself. Pitt the Younger, the Duke of Wellington, and many others would be most astonished to read Mr. Brzezinski's sweeping lies concerning the principal facts of the history of their period.

This included point, *"strength of existing institutions,"* merits special comment. Firstly, Brzezinski means the defeat of Napoleonic France, a France which had conquered all of Europe or reduced it, including Prussia, to virtual satrapy status — but for the British. However, Napoleon's accomodation with the Czar was "corrected" by the British in the customary manner; the old czar was assassinated, and a new one installed whose outlook was more agreeable to British policy. The life actuary's history of the czardoms from Peter the Great to Nicholas II is surely an "aristocratic" topic with which Brzezinski must be familiar, notably the curious coincidence that, excepting Catherine, the incumbent czar miraculously died whenever British interests required such adjustments. With the aid of Czarist Russia, British interests were finally able to defeat Napoleonic France, and to establish a Holy Alliance *as a British puppet* chiefly from among precisely those relics of the Holy Roman Empire which had lacked precisely the strength to resist the French Revolution otherwise.

From the accession of Henry VII Tudor, the politics of Europe were more or less continuously struggles of factions sharing essentially the outlook of the later American Federalists against the monetarist factions first represented by the Fugger-Hapsburg alliance, then the Dutch bankers, and later, as in our revolution, the monetarist faction centered in the City of London and the Hannoverian monarchy. The policy of the Tudors was essentially an anti-Fugger policy, *against the "Rockefellers" of the sixteenth century.* The Tudors, as exemplified by Thomas Gresham, adopted the standpoint later known as the industrial-capitalist anti-monetarist standpoint, and already, in that century laid the

foundations for republican institutions and the later industrial revolution. *(14)* Allied forces in France, identified with the utopian Bodin and the so-called Huguenot faction of Admiral de Coligny, represented the same point of view and were anti-Hapsburg allies of the Tudor faction. The English Commonwealth rebellion expressed and further developed those same outlooks — Cromwell's admirable pikemen affording the Hapsburg military power a defeat from which, happily, it never recovered. The *Colbertiste* policies of France under Louis XIV were broadly the same struggle against the monetarist faction, which had then shifted its basis of domination of the world market to the Netherlands. The failure of Louis XIV's regime to sustain that struggle against monetarism laid the basis for the aristocratic reaction of eighteenth century France. This culminated in the insoluble indebtedness of Louis XVI's regime, despite Turgot's warnings, and created the French Revolution, which was France's belatedly successful revolt against the Dutch-English monetarist power.

Unfortunately, following the English Commonwealth, the reactionary faction among the Dutch, the House of Orange, was the replacement for the impossible Stuarts, and through the monetarist House of Orange, the catastrophe of the House of Hannover befell England. Thus, the same England which had fought against monetarism for industrial capitalist development in the sixteenth century and had established the rudiments of republicanism during the Commonwealth period, succumbed to the rule of the faction it had earlier nobly opposed. The North American colonies continued the traditions of the Tudor and Commonwealth periods as the Hannoverians moved England itself in the opposite direction. Out of that divergence came the irrepressible conflict which was the American Revolution. The direct connection among the conceptions of Gresham, Colbert, and Alexander Hamilton, and the key role of Benjamin Franklin tells us the most essential things.

As for the *"traditional European institutions"* to which Brzezinski alludes — in that damnable way in which he refuses to call a subject by its well-known name — the feudal-relic institutions of France were wiped out, and other relics collapsed almost at the mere breath of the French army's advance in Italy and the Holy Roman Empire. It was Rothschild gold, the principal "fifth column" force of Pitt the Younger and the House of Hannover on the European continent, which repeatedly propped up and even resurrected the crushed "traditional institutions" after Napoleon had once, yet again administered London's continental surrogates a crushing military defeat. It was the most monstrous debt-accumulation in English history, debt subsequently imposed largely upon conquered post-1815 Europe, which resurrected the crushed relics of feudalism so-called in the form of that British puppet Metternich's Holy Alliance. Brzezinski knows this; hence, again, he is a shameless liar. *(15)*

Before leaving this example for the next, the reader should register special attention to a collateral feature of Brzezinski's writing, the cited, damnable propensity for avoiding the established, definite names of the objects to which he points. This is not merely slovenly practice, but has a distinct psychopathological significance. The paranoid assimilates a vague perception of reality into his fantasy life by contaminating the perception so as to remove those qualities which might otherwise conflict with the kind of scenario his fantasy wishes to develop. This results in a mixture of psychedelically bright definiteness for certain selected, obsessive object-images and an imposed haziness upon any subject-matter which is mere filler or to be given a meaning and value contrary to its real, empirical significance.

For example: *"the WASP-eastern seaboard-Ivy League-Wall Street foreign affairs elite,"* to which we referred in passing above. This is at the same time excessively concrete (psychedelic) and at the same time all the more vague in fact. It is also, of course, a lie. Apart from the fact that Brzezinski is probably not a "White Anglo-Saxon Protestant" (although one can never be absolutely certain these days), he is precisely a principal staff executive for the foreign affairs elite associated with the "eastern seaboard," Ivy League (Columbia University), and Wall Street (David Rockefeller's Trilateral Commission). He is associated with Columbia's famous intelligence establishment workshop, with the New York Times-centered Foreign Policy group, the New York Council on Foreign Relations, and a laundry list's worth of similar entities. Not only is Brzezinski lying in attempting persistingly to convey his opposition *to himself* on this account, but he is lying absolutely in stating repeatedly that this faction has somehow been reduced in its influence over U.S. national and foreign-policy affairs. This pathological lying, coupled with the substitution of pathetic, New-Left jargon for the definite name of the entity to which he is purportedly referring is, taken together with other psychopathological symptoms from his writing a significant re-

14. For a fuller treatment of this point, see Christopher White's dissertation on Colbert included in *The Political Economy of the American Revolution* (New York: Campaigner University Editions, 1977). The core of White's research was accumulated chiefly on site in France in connection with the preparation of his doctoral disseration on topic of the Breton Peasant Revolts, from which primary source materials White and his collaborators traced the roots and connections of Colbert's policies. The new information developed by White from source-documents includes proof of the knowledgeable form of Colbert's anti-Netherland bankers' policy, and incidentally the way in which Colbert — one of the early masters of intelligence and related operations methods — deliberately orchestrated peasant revolts as a knowledgeable policy for eliminating the problem of Breton aristocratic bucolic relics from the internal order of France. (Knowing Dumas's boiler-room research methods for turning out his historical novels factory-style, his portrayal of Colbert's fictional role in the affair of the "man in the iron mask" is at least very close to the truth of Colbert's actual practice). Otherwise, even without the added advantage of White's researches, Brzezinski is already informed of the general historical facts to which we summarily refer.

15. The nineteenth century British Rothschilds were shamelessly proud of the methods by which their house had risen to a dominant position in shaping the policies and affairs of the British Empire. In that respect, we are much indebted to them forexposing crucial features of late eighteenth and nineteenth century European and North American history with an authority and candor to the effect that no competent historian could refute the facts (among many others) we have summarized in this immediate connection. Nathan Rothschild was, in a certain manner of speaking, a talented realist, a man who continued Colbert's intelligence methods from the opposite moral and policy vantage-point. Nathan was a shameless "social Darwinist," to whom being top dog was itslef the essential virtue. He delighted in rubbing his defeated opponents' noses in a detailed public account of the underhanded means by which he had swindled them, accompanying this sort of candor by the general warning: Don't buck Rothschild power, or, as you see, unpleasant consequences may strike you from an unexpected quarter. Hence, the curious sort of historian's advantage from the fact that Nathan and his heirs exerted so crucial a role in nineteenth century and later history.

flection of his paranoid character.

"*...right after World War II. The Atlantic Charter did express the dominant yearnings of a period.*" What awful rot, what monstrous lying. The Atlantic Charter was an aspect of the institutionalization of the "American Century" doctrine developed during the 1930s by the Rockefeller-allied Brookings Institution. This doctrine was the successor to the assertion of U.S. senior-Atlanticist-partner supremacy over the British at the end of World War I — the Versailles Treaty, the Allied Armistice Commission, the USA's dictates to Britain on naval parity, the Dawes Plan, the Young Plan, and so forth. The significance of the Atlantic Charter was that Winston Churchill bent to the "American Century" doctrine, just as the United Kingdom and its spokesman John Maynard Keynes submitted to U.S. dictates at Bretton Woods. As for the British, with the USA keeping the British wartime sterling position in hock and on the edge of collapse, what else could they do but submit to Roosevelt's and Rockefeller's demands and smile as best as they could over the entire affair? Brzezinski knows that very well; he is a liar.

We swiped British petroleum and other primary commodities' interests in every country we could during the war. U.S. Rockefeller interests were picking *Japanese-held* British far eastern assets out of London's pockets while the war was still in full swing, at the same time cleaning out every desirable item from the City of London's portfolio. We hypothecated Britain's sterling reserves. We swindled the British out of their Arabian gulf position. We dabbled in a nationalization of British Iranian holdings and when that was done, we sent in the CIA to knock off Mossadegh and steal for the Rockefeller interests a large part of what Mossadegh had temporarily taken from the British. The game with Mossadegh saved Rockefeller the embarrassment of having to go in directly to steal the properties from the British by force. That was the "Atlantic Charter," as Brzezinski damned well knows.

Under the "Atlantic Charter" and matching instruments at the end of the war, we deliberately starved Europe into submission, pegged their currencies at an artificially substantially discounted value relative to the dollar, and gobbled up European assets and exports for a song. On which Brzezinski composes the benediction: "American values and interests were consonant then with the values and interests of the more active and central parts of the world." We had the power, and we used it to swipe everything we thought it prudent to steal; for reasons of mixed gratitude for our role in defeating Hitler, and the powerlessness to do otherwise, the Europeans smiled as sincerely as they could under the circumstances, even through the cruel winter of 1948.

The next example to be cited emphasizes more the paranoid quality of Brzezinski's writing than the included falsehoods. "These values (the alleged values of a waning WASP culture) — though they are elusive of precise definition — were a combination of the traditional Protestant ethic, of strong American patriotism, of a blend of 'manifest destiny' with Wilsonian 'universalism,' of Keynesian economic neoliberalism, all strongly conditioned by the failure of the 1930s to shape a system of collective security, in part because of American abnegation." Excepting the two lalapaloozas, "Keynesian economic neoliberalism," and "American abnegation," the other terms cited in that particular piece of litany are in fairly common usage. Using any one of those terms, or, at the ex-.eme, even two of them in the same statement, might be expected, especially after the third or fourth round of cocktails in the liberal arts faculty lounge; the whole basketful of such in the same sentence is schizoid gobbledegook.

Let us consider the terms one by one, and on that basis reconsider what precise sort of seven-legged, fish-scaled and feathered tetramorph we have on the dissecting table.

"American patriotism" is the only term in the whole collection which would be tolerated in the mouth of a fastidious intellect. It can mean a variety of definite things, although the significance Brzezinski might attribute to it beggars one's powers of imagination.

"Protestant ethic" is a Weberism which ought never to have been concocted in the first place. It is pretty much an empty construct which people tend to fill up with whatever knick-knacks are found ready at hand. When some bubblehead starts referring to the "Protestant ethic," it's time to leave the party and go home.

"Manifest destiny" means we should gobble up Latin America and continue our Westward march of conquest through China, continuing until we arrive back at New York harbor. At least, that's what it meant in the days of the Door Policy." To the best of my knowledge, no one has published a credible case for changing the significance of the term since. However, the term has a certain ring to it, on which account all sorts have stuck it into Fourth of July addresses and similar undertakings. Usually they have had no definite idea of what the words, which they had overheard somewhere, meant, but sensed nonetheless that the audience might be favorably impressed by the turn of phrase.

"Wilsonian 'universalism.'" During the DaDa period, the Cologne railway station was used for an exhibition. The producers of this exhibition arranged matters so that the visitors entered the exhibition area through a *pissoir*. Once inside the exhibition area, the visitor was confronted by a blank-faced girl in a white robe on a pedestal, looking very virginal and reciting pornographic verse. When I think of the image of Wilson at Versaille I think of that girl in the white robe on the pedestal. There, as in a Pantagruelian fantasy, was Wilson, waving around his laundry list of plagiarized unction, while the various factions were negotiating swindles. As each swindle was passed under Wilson's nose, he recited a prayer over it. No official took that "Fourteen Point" con-job seriously, notably including the U.S. Congress. The only universal quality to Wilson was the infiniteness of his hypocrisy and capacity for folly.

"Keynesian economic neoliberalism." "Keynesian liberalism" is pretty common, generally used as a kind of all-purpose doggie-bag by Democratic Party politicians; one never knows what one will find inside. "Keynesian economics has a more exact significance, except that Keynesian doctrine happens to be anti-economic monetarism, in the sense of being indifferent to the processes determining the potential rate of real economic growth; that presumably represents giving a "liberal" significance to the

word economics. "Keynesian economic liberalism" crops up occasionally, and broadly means, "Stop counting; just keep on printing the money."

"Keynesian economic neo-liberalism" obviously means something very, very strange, or more probably has no meaning at all.

"Collective security" and *"American abnegation"* are intended as one notion. "American abnegation" signifies, among other things, that Harry Truman and others knocked in the head the Rockefellers' efforts to launch a "preventive war" against the Soviet Union during the 1947-1949 period. This is typical Brzezinskian schizophrenia. As we have indicated, he has constructed a monstrous piece of garbage out of a litany of terms, most of which have no real significance, and are used in a fashion which indicates that Brzezinski is simply running at the mouth, reeling off words in a free-association fashion. Then, at the end, he drops in the one notion which obsesses him, in this case, the "American abnegation" business. Here, abruptly, in the whole schizophrenic free-association stream pops out the one, poorly-camouflaged, obsessional thought which really signifies something.

It is relevant to compare this with what occurs in the next to last paragraph of the article. There, amid a preceding litany of garbage, most of which would signify almost nothing to the typical reader, Brzezinski pops in his obsessional proposal that nothing good will work unless the United States moves to provoke a thermonuclear confrontation in Eastern Europe.

This behavior is characteristic among clinical schizophrenics.

The layman or the fatigued, irritated clinician hears nothing but a string of gibberish. Yet, ordinarily, the schizophrenic who appears to be trying to make conversation is actually saying something. Once the clinician learns how to follow the inverted usage of pronouns and similar peculiarities, he finds that frequently the schizophrenic's statement can be "translated." Sometimes, a simple translation of the statement itself is feasible. "They" may turn out to mean "I" under certain conditions, and so forth. In the more general case, the babbling of such schizophrenics is a combination of "overlays." Several "conversations" are being interwoven.

This is most directly relevant to a clinical reading of the Brzezinski article as a whole. We expand on the point here.

Imagine yourself saying a simple sentence. Now, imagine that you are hesitant to begin the sentence right off. You start to state the sentence, and then block on continuing. You may, for this illustration, block after starting to enunciate the first word, or before enunciating, after thinking the word. At that point, you associatively drift off into some prologue, returning to but never quite finishing any sentence. You think of a word; but instead of saying it, you free-associate with other words and phrases, and so on. Add to this the typical schizophrenic pronoun shift and correlatives of that. Imagine the difficulties you have imposed upon the person to whom you are speaking.

Now add the decisive, actually pathological element. Down deep, Rumpelstiltskin is in a rage. Imagine at the moment that his rage is focused against a fantasized recollection of



You understand?... well, as I say... eh! Look out! otherwise...

The cockade and baton make this stupid bore think that he is superior being, and he abuses the office entrusted to him to annoy everyone who knows him; he is proud, insolent, vain with all who are his inferiors; servile and abject with those who are his superiors.

his mother. However, Rumpelstiltskin can not actually kill his mother, because, after so punishing her, she would no longer exist, and could not bestow upon him the benefits of his ultimate punishment of her. So, he must kill a surrogate for mother (or punish mother by killing a sibling-surrogate or father-surrogate). In consequence, consciously or unconsciously, Rumpelstiltskin's puppet, Mr. Brzezinski for example, is subject to recurring strong impulses to hit out at some man or woman — an essentially irrational impulse, but one with which Brzezinski associates resentments, and perhaps accumulates pretexts used to explain the probable cause for the resentment. If Brzezinski is the schizophrenic employing the speech pattern we summarily outlined, this would be the nature of the secret sentence he wished to get out, for which everything else would be a largely irrelevant superstructure connected to the real sentence only by the associative principle.

Now, break that underlying paranoid's sentence of Brzezinski's down to a string of articulable statements. "This time we're going to get those bastards and we won't let them stop us the way they've done before. The jews will help us. The jews have proven that they are tough. Some of these guys

are too soft; they're not real fighters like we are; they're too satisfied to come home to their nice families and think about all those Pilgrim fathers. They want to do it, but they haven't the guts to take the big risk. Them and their goddammed Constitution. What we have to do is get in there with some of those niggers and chinks and things and get some of them on our side. Screw that progress and democracy shit. Feed them whatever they want to hear about the new equality. That'll fix the goddammed commies. We'll scare the shit out of those soft Europeans; we're the big boy on the block, and they better remember that. Then, we'll do it; we'll really do it this time."

The string of statements we have just listed consists of nothing but the statements going round-and-round in the mind of the writer of the article we have been considering. We have guessed at nothing, and have interpolated nothing. All of the necessary, conclusive evidence supporting the string of statements is explicitly provided in detail by the article. One need only read it clinically from the standpoint of also knowing the reality of the subject-matters to which Brzezinski variously purportedly and otherwise in fact addresses himself.

Let us go through the string of statements, demonstrating the case.

"We're going to get those bastards." Get the Soviets; this is the obsession which breaks through the writing, and thus reveals itself as the central focus of Brzezinski's paranoid obsession.

"We won't let them stop us the way they've done before." This is properly adduced principally from the obsessional form of intrusion of the "American abnegation" item.

"The jews will help us. The jews have proven they are tough." This is emphasized by Brzezinski on pages 84-85 of the article, and elsewhere. Close analysis shows that Henry Kissinger's jewish value is interpreted by Brzezinski's paranoid mind to this effect. The other references to the jewish topic correlate to the same effect.

"Some of these guys are too soft," and continuing to *"Them and their goddammed Constitution."* Consider the following excerpt, from the location to which we have just referred:

> Perhaps the most successful ethnic group — replacing the displaced WASPS (with the fall of Nixon) — was now the Jewish (ably represented in key administration posts), but the dominant pattern was one of greater fluidity and heterogeneity. In that more flexible context both academia and the mass media — emerging to some extent as the functional successors to business and church — became the critical sources of authority, granting or withdrawing legitimacy as well as influencing policy. Neither of these two groups was dominated by the WASPS, neither partook to the same extent of traditional WASP values....

The following paragraph then blames Kissinger's shortcomings on the concessions to a meddling Congress. The hostility toward the Federalists has been established, interchangeable with Brzezinski's hatred of the U.S. Constitution, and the Congress.

"...niggers and chinks and things." This is the reading of Brzezinski's ambivalence toward such "allies," his "you've got to learn to work with them" theme. At every point possible he targets Mexicans, Indians, Chinese and so forth as persons of moral inferiority; "little brown people" or "gooks" are the relevant codewords from a previous era.

"Progress and democracy." We have already referred to samples of this principal scapegoat-theme in the article as a whole.

"Feed them what they want to hear about the new equality." On this Brzezinski is outright.

"That'll fix the goddammed commies." A recurring theme.

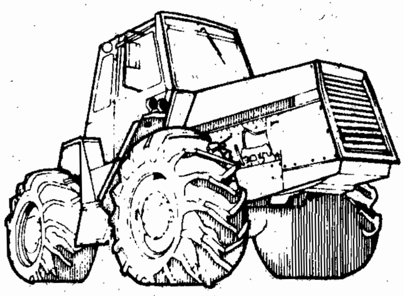
"...we're the big boy on the block..." This is the theme to which the entire concluding section, captioned, "America the Indispensable," is devoted.

"We'll really do it this time." This is restated as the concluding reiteration of the obsessional theme just as Brzezinski himself explicitly does so.

We do not know whether Brzezinski thinks in the sort of specific vocabulary of invective in the presentation of the string employed. General Yarborough speaks like that, as do a number of similar Brzezinski confederates we know more intimately by sustained direct observation. What we are certain of on this minor aspect of the matter is that if one hitched Brzezinski's mind to General Yarborough's mouth, this is more or less to the word what would come out.

Whenever you confront some prissy writer, the sort of writer who bathes in alum-solution to prevent his pores from revealing their secrets, a writer who evades using direct references to even simple subject-matter, who shows paranoid-schizophrenic literary patterns, who lies compulsively as Brzezinski does — then look behind the eye-squint for a really foul Caliban inside. Putting a man with that sort of paranoia in at CIA, or head of FBI, or as chief of the National Security Council is like setting a fire-bug loose among overcrowded New York City tenements the night Mayor Beame lays off the last fire company, or like setting a pederast to do the babysitting.

To conclude with one final note: To torture Brzezinski, lock him in an overripe outhouse with a couple dozen snakes. *That's the kind of person he is.*



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